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SERMON.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their wound.—ISAIAH, xxx. 26.

OF course no literal fulfilment of these words was expected; no one could reasonably suppose that the moon would shine out with the brilliancy of the mid-day sun, and the sun become seven-fold more brilliant. The prediction literally seems to relate to the time of the return of the Jews from captivity in Assyria and Babylon to their own land, and the coming of the expected Messiah to make them the rulers of the world. But there was no fulfilment of the marvellous things that were promised, when they did return; nor was there a literal fulfilment afterwards, when the Messiah actually came. A spiritual fulfilment there was. Deliverance from spiritual enemies, and dominion over them, with an abundance of spiritual blessings of Christian truth and charity, our Lord did indeed bring to men. And in this spiritual manner was fulfilled also this promise, that "the light of the moon should be as the light of the sun, and the light of the sun seven-fold, as the light of seven days."

The Lord called himself the Light of the world, because

He Himself saw all things in the light of the Divine love, and therefore, truly, in their real nature and right relations; and all through His life He was teaching men to see them as He did; even when He spoke very few words — as when He said to the accusers of the woman, "He that is without sin among you, let him first cast a stone at her"— the very light of His own thought had a tendency to illumine their minds, so that they should see clearly and truly.

There were two ways of receiving light from Him; there were some who accepted Him as authority because He came from God, who believed what He said, and afterwards what His apostles said, and became well-informed in regard to His kingdom, and faithfully lived the Christian life that belongs to it; and others there were who gradually entered into His spirit, felt the new life and love that He brought into the world, and from the love itself saw in some degree as He saw, and thus in the direct light of His love. These were spiritually in the sunlight; while those who simply accepted His teachings and those of His apostles as of authority were in reflected light, as of the moon. And were there ever such sunlight and moonlight in the world before? Was ever the love of God so brought forth to men, that they might enter into it, and see in the light of it,— or was ever the nature of the heavenly kingdom and of heavenly life so plainly taught? The ancients did indeed receive more intelligently the revelations made to them, but they had no such revelation as this. If they had lived in Christian days, and felt the Divine love of our Lord in their innocent hearts, and perceived with their intelligent eyes the Divine truth of His teachings, they would have known that the prediction that "the light of the moon should be as the light of the sun, and the light of the sun seven-fold," was more than fulfilled. And they did live in those days, in the spiritual world, and under circumstances to see the fulfilment more clearly than if they had been in the natural world. From very early times it was known that the Lord was coming into the world,— that "the seed of the woman

would bruise the serpent's head;" and, indeed, the whole course of His life as to its very thoughts and feelings was predicted and described representatively in the Scriptures,—so perfectly, that, in the fulfilment, He is called simply the Word made flesh. These predictions, understood spiritually, as they were able to understand them, were their support and comfort through the dark days that came upon the earth, and also their example which they were to imitate as well as they could, that thus they might receive their measure of the Divine Spirit before it was brought forth in fulness. But when He actually came and lived it in His Divine way, every word shone with a new splendor and power;—for though He was born into the natural world, they in the spiritual world knew and rejoiced at His birth; they knew, also, all the states of His subsequent life; for He labored in the spiritual world, among angels and spirits, as well as in the natural world, among men.

They had known that He was to be born of a virgin, and to receive the Divine love and the innocent pleasures of it in a Divine infantile way; but they never conceived, nor could conceive of such innocence and such fulness of love as He actually showed them. They had known that He would grow up as a boy in the intelligence of boyhood's love of knowing; but they could not imagine such clearness of intelligence as He, from His Divine earnestness in understanding the Divine love, and all other things in their proper relations to it, exhibited to them. From the very beginning of His life the whole Heaven was instructed and enlightened by Him; for He successively manifested to them in Divine perfection the states of human life in which the Divine love could dwell, and when in manhood He lived perfectly from that love, doing among men and spirits and angels all the good works that the Infinite Love desired to do, He so expanded their ideas of what it was possible for love to do, He was so much more comprehensive in His love and goodness than they, that they were fain to resist His goodness; even the best of them needed to be humbled

and broadened, made less selfish and more comprehensive in their love. And thus, what they had known as predictions in parables, and representative stories and ceremonies, they now felt in the life; the cool light of the moon became the full light of the sun; and what they had felt of the Divine love in their efforts to do its will, was, under the influence of His immediate presence with them, increased seven-fold.

To them, also, there was not only this spiritual fulfilment of the predictions, but a visible fulfilment also. For in heaven the Divine love and the wisdom from it are the sun which shines before the eyes of angels, as well as enlightens their minds. "Jehovah God is," literally to them, "a sun and a shield." And He who brought out to them the Divine love in greater fulness, brought also the warmth and the light of that love. The vision that the three disciples had of Him, with His face shining as the sun, and His raiment white as the light, was as He appeared to the angels while He was in states to manifest the Divine love and wisdom. No doubt He appeared otherwise in His states of conflict and temptation; but as far as evils were subdued in His Human nature, and He was able to speak the words of God and to manifest the Father's love, the warmth and the light of the heavenly sun shone through Him.

As long as there was in Him anything of the finiteness of His maternal inheritance, the Divine was veiled by it so that He could be present among men as one of themselves, and also among spirits and angels; and there He was continually interpreting the Divine love and thought to them, and introducing them into greater degrees of spiritual warmth and light. But in the last suffering days of His life, He gave up all that in Him which was imperfect and open to temptation; in the sepulchre and the forty days that followed His resurrection, He put off the finite and put on the Infinite; and then, because the immediate presence of the Divine love, Infinite, and untempered, would have dispersed all that was finite in others as well as in His own human nature,

it could not be otherwise than that He should ascend from them to His place as the Sun of the Heavens. Not that He withdrew His influence from them; on the contrary, His disciples received more than ever after He ascended; but as the veil that had tempered His influence was dispelled, He withdrew the Divine fulness of love and light, which was more than they could bear, that its radiance might be tempered by distance and accommodated to them by degrees.

And so, also, it was with His presence in the spiritual world. No spirit or angel could endure the untempered power of His Divine love; it would have taken away their power of thought and feeling, and, in fact, have destroyed their organism just as it would have done to men. And, therefore, when His finite form was put off, He removed Himself from them also, but not out of their sight. They still saw Him in the Sun of Heaven; and as they lost nothing of the new manifestation which He had made to them of the Divine love and thought, but continued to receive from Him as much as they could bear of the Divine Spirit, which now came to them from Him in the Sun of Heaven, the Sun itself shone with an ardor of heavenly warmth and light which never before had been possible. To their sight, as well as to their inner sense, the light of the sun became seven-fold, as the light of seven days.

That His ascension is not a withdrawal of His influence from angels or men, but simply the putting off of the finite things in which men and angels live, and the putting on of Infinite and Divine Humanity, is plain to all who look to Him for help in doing His will. To their inner sense His love and His thought are distinctly and immediately present with a fulness determined only by their state of reception. As He is in Himself He is above finite things, and cannot be contained by them; yet He fills them with all that they can receive of Himself. He is as fully present in them as He ever was, to Himself as sensibly, and to men also, as to their reception of His spiritual influence. The spirit of life and healing that went forth from Him so freely to all that

came to Him to be healed, and even to those at a distance whose friends besought Him for them, is still the only living and healing power in the world. It is everywhere His unseen touch that heals the sick, and that raises from the dead. And everywhere He is as sensitive to the reception of His influence as He was to the touch of the unseen woman who was healed by the virtue that went out of Him.

But the Divine Influence which proceeds from Him is not merely, nor chiefly the spirit of physical life, even as the healing of the sick was not what he came upon the earth chiefly to do. To save His people from their sins, and to give them spiritual life, was His chief work, and the influence by which He quiets the evils of those who sincerely ask Him for deliverance, and surrounds them with His own sphere of love,—that influence which lifts men out of evil into the atmosphere of heaven, which raises all good spirits and angels towards Himself, as near as they can bear to come, and which is the life and the joy of heaven,— it is that which He still chiefly loves to give. Men and angels are not so sensitive to it as He is to their reception of it. His joy is in their joy, and in the perception of the Infinite good things which they will be receiving more and more fully forever. Although, therefore, He is the Sun of the Heavens, He is not less the inmost friend of all His creatures ; — or, rather, *because* He is the Sun of Heaven He is present everywhere throughout His creation with life, spiritual and natural, with love, and thought, and sensitive care for every living thing.

STORY OF A LOST DREAM.

Few persons now living can remember the first Mr. Barnabas T. Loring. He was uncle to the present member of our Society of the same name, and to Mr. Francis Loring, and one of its earliest members, having joined it in January, 1821, at the same time with Nathaniel Hobart and Timothy H. Carter, — Mr. Carter being the only survivor of the three. They all occupied most important positions in the Society, and deserve our gratitude for their faithful and useful work in the church. Mr. Loring died about fifty years ago. At that time the Society had been in existence about two years and a-half, and consisted of about twenty members, twelve having been added to the original number, and four or five having withdrawn, or virtually ceased to be members. At the time of his death he occupied a house in Mount Vernon Street, adjoining that on the east corner of Temple Street, near the opening which leads to Bowdoin Street, where the members of the church, and all who were interested in its doctrines always found a most welcome reception.

The disease of which he died was consumption of the lungs, and during his last sickness, and not long before his death, he related to me the following story of a lost dream, which I relate, as well as I can remember it, after the lapse of about fifty years.

He said that he awoke in the morning, having fresh in his mind a most delightful dream, and noticed about him certain spirits, whose object he at once knew to be to efface that dream from his memory. They did not seem to be very bad spirits, but somewhat mischievous in their character. He told them, in substance, that they could not accomplish their purpose, and advised them to desist from their efforts; but they still lingered about him, till, at length, he heard from them a loud, triumphant laugh, and he at once knew

that the dream was gone; and true enough, it was gone,—not a vestige of it was left.

He told the story with the utmost simplicity, leaving the impression on my mind that the spirits were visible to his spiritual senses, and I made no remarks, and asked no questions. I do not know how long before his death this occurred, but think it must have been when his disease was understood to be incurable, and his departure was expected to occur soon.

May it not be that during our sleep we may sometimes have states of mind and dreams too pure and exalted for this world, and that it is of Providence that they should be covered up, and hidden from our sight, to save them from profanations, and that there are spirits by whom this use is performed, and that, as in the case of Mr. Loring, the dreams cannot bear their presence, but take wings and fly to the mountains from whence they came?

We learn from Swedenborg that in the most Ancient Church they had delightful dreams. They seem to have occupied a most important place with the men of that church, as means of imparting instruction in spiritual things. How could it be otherwise when the external and voluntary parts of their minds corresponded to, and harmonized with, their interior and involuntary operations? Such was the normal condition of mankind, and such may we not expect it to be, at some distant day, in the New Jerusalem, which is to be the crown of all the churches, when the prophecy will be fulfilled: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

But faith alone, with its bitter fruits, the accumulation of ages in the Christian world, offers obstacles which would seem almost insurmountable to the presence of these heavenly messengers.

THE PRIMEVAL CONDITION OF MANKIND.

The question of the origin and earliest condition and development of the human race, though not of immediately practical importance, is one that has naturally excited a considerable and pretty general interest, and has been the subject of no little earnest investigation. The discoveries of human remains and implements in circumstances that go to show that man was co-existent with the huge mammals of the earlier post-tertiary geological period, though they establish a vastly higher antiquity of the race than had been generally believed, must yet be considered as casting, to say the least, but a very uncertain light on the question of the earliest condition of mankind, — inasmuch as they afford no evidence whether, even at that remote period, man had not already had a long previous history on the earth, and in some sense decadence to the condition which these earliest remains appear to indicate.

In view of the philosophical bearings of questions of this kind, the interest in the subject cannot justly be regarded as mere idle curiosity; and it seems a not unimportant inquiry, whether the revealed doctrines of the New Church have any teaching, and if any, what, that will help to lift them out of the realm of speculation into the region of fact.

As to the actual method of man's first origin we are not aware that the writings afford any positive information. The subject is wrapped in apparently impenetrable obscurity. But some negative light we think they give. Principles of doctrine and of most reasonable philosophy are laid down, respecting the characteristic and essential difference between man and all other animated beings, and other points bearing upon the question, from which we may justly and confidently conclude that he could not have descended lineally from any of the lower animals. But with respect to the

earliest condition and development of the race, the writings are not altogether silent.

It is a fundamental principle of the New-Church doctrine respecting mankind, that the human race is a man in larger form; and that this larger composite man is imaged and represented in the individual man. This would seem to involve, even if it were not expressly taught, that the larger man, in orderly course of development, passes, like the individual, through successive states and stages of life, corresponding to the periods of infancy, childhood, youth, manhood, and age. In the "True Christian Religion," n. 763, we read that, —

"The church appears before the Lord as one man; and this greatest man must pass through his ages, like the lesser man; that is to say, from infancy to youth, through this to manhood, and finally to old age. And when he dies he will rise again."

It is a reasonable inference, and seems to be involved in this analogy, that as the infancy of the individual is a state of almost complete undevelopment, so it must have been with that of the race. And we find some statements in the writings which appear to indicate that in fact it was so. In the "Arcana Cœlestia," n. 286, Swedenborg opens the introduction to the exposition of the second half of the third chapter of Genesis, as follows: —

"In what precedes, as far as here, the most ancient people are treated of, in that they were regenerated; first, of those that lived like wild beasts, and at length become spiritual men; then, of those that became celestial men, who constituted the Most Ancient Church; afterwards of those, and their posterity, in order, who fell away, — of the first, the second, and the third posterities; and lastly, of their successors, down to the flood."

It is not very apparent in the preceding exposition that it involves any such account of the most ancient men; and therefore this passage has sometimes been thought obscure,

and of doubtful meaning. We do not understand Swedenborg here to refer merely to his exposition of the preceding chapters, but rather to what is there contained in the Word itself. With reference to this portion of the Word, he says, —

"The Most Ancient Church is indeed treated of; but such are the interiors of the Word, that whatever is said of the church is said of each individual of the church, who, unless he were a church could be a part of the church. . . . And therefore the Most Ancient Church is called a man, in the singular number." — A. C. n. 82.

Of course the converse also is true, that whatever is said of the individual man of the church applies also to the church. Accordingly the exposition of these first chapters, — perhaps to make it more directly and obviously practical, — is, for the most part, immediately descriptive of the course of individual regeneration. But, by implication, it is also descriptive of the course of spiritual development of the race, or the church at that time; and Swedenborg occasionally speaks of its application to that church, in such a way as indicates that he had that also continually in mind. Thus, in n. 16, he says, in exposition of the first verse of the first chapter: "*The most ancient time* is called 'the beginning.' . . . 'The beginning implies, also, the first time when a man is regenerating.'" Again, in n. 62, he says: "The times and states of man's regeneration, *in general and in particular*, are divided into six, and are called the days of his creation." And in n. 137: "The first three chapters of Genesis treat *in general* of the Most Ancient Church, which is called man, from its earliest time to its last." And again, in n. 205: "Every single verse contains a particular state or change of state in the church."

It should be remarked that, as there were seven days of man's development, from the natural up to the celestial state, so, we are taught (n. 282, 285), there were seven successive states of his decadence from the celestial, ending

in the natural, from which he began; according to the Scripture, "*Till thou return unto the ground; for out of it wast thou taken.*" (n. 275.) This second natural state, however, was not innocent like the first, but, by acquisition, desperately evil. And man had not now the intuitive knowledge of all things about him necessary to his happiness, which characterized his first state (n. 1902, compared with D. P. n. 275); nor, probably, was he bereft entirely of the natural knowledges he had acquired.

What then do the writings say with regard to the first state of the primeval church, or man, which is confirmatory of the statement in A. C. n. 286? In this inquiry, it will be necessary to have in mind the principle that the church in its broadest sense, like regeneration, includes the states that precede, — as is affirmed in A. C. n. 7: "The first state is that which precedes." It is the state in which the foundation of the church is laid.

This first state of the Most Ancient Church, though nowhere much dwelt upon in the writings, is significantly alluded to in several places besides A. C. n. 286. The most extended reference to it is in a remarkable section in the "Diary," headed, "Concerning the Pre-Adamites," — written, as the date shows, about the time when the author's mind was occupied with the first volume of the "Arcana Cœlestia," in which the passage, n. 286, is contained.* The title itself implies that there was first a race of men lower than those afterwards called Adam. The most significant portion of the article is as follows: —

"It was shown me what kind of men the Pre-Adamites were, who were regenerated by the Lord and called Adam. One of them talked with me in characteristic speech. It was not rapidly

* The date immediately preceding this paragraph in the "Diary" is 27th September, and immediately following it is 28th September, 1748. In the next month, October, Swedenborg left Holland with the MS. of the first volume of the "Arcana Cœlestia," to publish it in London; which was accomplished during the summer of the next year, 1749. — *Tafel's Documents concerning Swedenborg, Vol. II. p.* 972.

distinct, as speech is wont to be; but there was too little of life in his words for the quality of life to be perceived by the ear (*audiri*). I heard him speaking when I awoke in the night, he having been placed to guard me. I perceived (*audivi*) that he was such a guardian, *and that he was not evil, but had little of life remaining. So that he was an external man*, and yet had internals within his externals; but there was little of the internals. Thus he was made not such an external man as ours, in which the externals are separate from internals; but with him there were internals within, though little. This was now made manifest to me; and therefore I now know from this, and indeed from his speech, that little of interior life remained. *It was insinuated or told me that such were the Pre-Adamites.* Thus they were not evil."— S. D. n. 3390.

This passage, though in some respects not so definite as the statement in A. C. n. 286, certainly appears to lend it support. Other references to the same subject, in the "Arcana" and elsewhere in the writings, are to the same effect; and are difficult to explain, in their general application, unless viewed in this light. For example, in A. C. n. 62, after saying, as quoted above, that "the times and states of man's regeneration, *in general* and in particular, are divided into six, and are called the days of his creation," Swedenborg goes on to say, —

"For by degrees, from a *non*-man (*nullo homine*), he becomes, first somewhat a man, though little, and afterwards more, until the sixth day, when he becomes an image."

Again, in n. 246, he says, —

"In the first chapter of Genesis, verses twenty-four and twenty-five [where the beast and the wild beast of 'the earth,' instead of 'the field,' are mentioned], it treats of a *non*-church (*non ecclesia*), or a man who is to be regenerated."

And, in n. 566, —

"By 'the ground,' the church, or something of the church, is signified; and hence the name man, or Adam, which is 'ground.'

By 'the earth,' a *non*-church (*non ecclesia*) is meant. Thus, in the first chapter 'the earth' only is mentioned, *because there was not yet a church* (*nondum ecclesia*), or a regenerate man. 'The ground' is first mentioned in the second chapter, *because then there was a church.*"

And again, in the "Apocalypse Explained," n. 294, where the author gives some exposition of the first, second, third, and twenty-seventh verses of the first chapter of Genesis, we read, —

"The subject there treated of is the establishment of the first church on this earth. The reformation of the men of the church, as to their internal and external, is meant by the creation of the heaven and the earth, in that chapter. That *there was no church before*, because men were without good and without truth, is signified by the earth being 'without form and void'; and that they were in dense ignorance, and also in falsities, is signified by 'darkness upon the face of the deep'; their first enlightenment is signified by 'the spirit of God moving upon the face of the waters', and by God saying, 'Let there be light; and there was light.'"

When it is said of the primeval men that they were "without good," and were "in falsities," it does not imply that they were in actual evil; but only in the state of mere natural innocence, or harmlessness, and ignorance and consequent misconception, which is characteristic of the infantile period, alike of the race and of the individual. That they were not in evil is plainly stated in the passage quoted above from the "Diary"; and is clear, moreover, from the revealed fact, that evil first entered into the world by the fall of man, which was long subsequent.

A careful and thorough examination of the whole testimony of the writings on the subject will, we think, lead the thoughtful student to the conclusion, that the teaching supports the inference from analogy of the larger man with the individual; that the human race passed through a succession of states and periods of mental growth and development, from a primeval condition of "dense ignorance" and

mere negative innocence, or harmlessness, up to the celestial manhood of the earliest church, called Adam; these successive states being involved and described in the six days of creation and the seventh day of rest. In such a succession, the lowest natural or animal state, — which is the basis of the succeeding states, — must, in true order, be the first developed; as it is in the growth from individual infancy up to individual manhood.

Strictly speaking, then, the people of the Most Ancient Church were not the earliest inhabitants of this earth, — although, in a certain wider sense, that church included, also, "the state which precedes." (A. C. n. 7.) The earth may have been inhabited for ages before mankind attained the height of celestial wisdom which characterized that church.

There is another consideration which, from a different point of view, leads very directly to the same conclusion: It is laid down as a universal principle, and is in substance many times repeated in the writings, that, —

> "No church can be raised up, nor anything of the church in man, unless there is an angelic heaven, through which everything spiritual is derived and descends from the Lord."—Coronis, n. 18.*

This particular statement of the doctrine is from that part of the "Coronis" which is introductory to the account of the rise and fall, in succession, of the four churches, — the part wherein are set forth the principles or laws of Divine order which govern in the rise and progress of churches. Directly afterwards (n. 23), when the author enters upon the subject of the rise of the Adamic church,

* The doctrine of this passage suggests the question: — How then could the first man make progress, and those who first were born, before any heaven of angels had been formed? This interesting question is raised and answered in the "Spiritual Diary," n. 2591; the substance of which answer is more briefly stated in the Author's "Index to the 'Diary,' and Adversaria," Vol. I., p. 381, as follows: "The first created man was led of the Lord alone; when men multiplied they were led by means of angels and spirits, — through whom also the Lord still leads the human race. Thus was the human race His from the beginning of creation."

as described in the first chapter of Genesis, he says, — referring back, it should be observed, expressly, to the above paragraph : —

"To 'create heaven and earth,' means to collect together and form an angelic heaven, from those who had fulfilled their life in the world, and through this to derive and produce a church on the earth, as above," n. 18–20. The reference to these numbers form a part of the quotation.

Now, thus to produce and form a heaven involves the lapse of generations, possibly very many generations. The new heaven from which the New Church is now descending could not be formed until after nearly eighteen centuries of the Christian Era.* In the case of the Most Ancient Church, here referred to, it involved the lapse of the entire period represented by the six days of creation ; for we find that even the morning of that church did not dawn until the end of the sixth day, — as appears in "Coronis," n. 25 : —

"The *first state* of this Most Ancient Church, or its rise and morning, is described in the first chapter of Genesis by the words : '*God said, Let us make man in our image, after our likeness. . . And God created man in His own image, in the image of God created he him, male and female created he them.* — v. 26, 27.'

The fact here so plainly declared, that this consummating act of the sixth and last day of creation was yet but the morning of the Most Ancient Church, casts another clear ray of light upon such statements as above quoted from the "Arcana Cœlestia," — that during the period of progression described in the first chapter of Genesis "there was not yet a church." (A. C. n. 566.) And yet all the while a heaven was being formed, and a church gradually produced from it. (Cor. n. 18, 23.) This was "the state that precedes," the period of preparation and formation, which only attained its fulness and completion after the sixth day.

* Sum. Coronis, n. xxxvi.

If this is the true understanding of the course of early human development, and if it is thus truly epitomized and reflected in that of the individual, it must nevertheless be considered, that the exalted perfection thus attained in the celestial church called Adam, was yet the first and not the last and crowning state of human perfection on the earth. It would be a rational conclusion that, in a still wider and more comprehensive view, the celestial perfection of the most ancient manhood, — full as it was of heavenly innocence, and wise, far beyond any state of wisdom since attained, perhaps even beyond what is now appreciable by us, — was yet, in comparison with the celestial state that will be, in the ultimate future, as the innocence of infancy to the innocence and wisdom of age; that, in fact, the highest state of the Most Ancient Church was but that of the full and perfect infancy of the race. For all its series of progressions was in the first age of the world of mankind, — which must pass through all its ages; each age in itself a complete cycle of human development, equally epitomized in that of the individual; and each age a period in the grand cycle which is to find its completion in the higher and ever progressive perfection of the New Jerusalem, "the crown of all the churches," the bride and finally the wife of the Lamb.

But that the celestial church of the future will so transcend even the exalted state of the first celestial church, is not only a rational deduction, it is also the clear teaching of the writings on the subject. It is manifestly implied even in the title of the concluding section of the last chapter before the Supplement of the "True Christian Religion:" — "That this New Church is the crown of all the churches that have existed hitherto on the earth." And the whole section, with its weighty reasons why it is the crown of all the churches, is most conclusive, and exceedingly interesting in this connection. Among the remarkable things there said, is the statement, — after quoting the beautiful prophecy in Isaiah xi. 1, 5–10, respecting the future peace and felicity of the New Jerusalem, — that, "Such things

have not yet existed in the churches;" and again, after quoting the prophecy in JEREMIAH, xxxi. 31–34, it is declared, "Hitherto these things have not been in the churches; for the reason that they have not approached the visible God whom all could have cognizance of;" and that, "This New Church will be the crown of all the churches, because it will worship the one visible God, in whom is the invisible as the soul is in the body." And it is added, — "This church is to endure for ages of ages," or, as it is expressed in the "Summary Coronis," "to eternity" (*in æternum*).

This general view of the early history and future course of human development appears to us not only to be the one that is indicated in the writings, as we have attempted to show, but also the more rational view, and more consistent with the Divine order of the creation, as therein set forth. But this interesting branch of the subject, space and time forbid us now to enter upon.

THE LORD'S COMING IN CHRISTIAN LOVE.

THE disciple "whom Jesus loved," writing his first Epistle, said, "My little children, let us not love in word, neither in tongue; but in deed and in truth." These words tell us of the early Christian brotherhood, and show how the Lord Jesus came, and how he dwells among us. John was about ninety years old when he wrote this verse; and that gives us a reason for his calling his brothers in the new Christian life, "Little children." But he was full of the love that led his Lord and Master to call His disciples by the same term, — "Little children, yet a little while I am with you." John liked this name, because it expressed his own deep and brotherly feelings; and he is the only one, with a single exception, who uses this word. He often employs it: "My little children, these things write I unto you, that ye sin not." "I write unto you, little children,

because your sins are forgiven you for His name's sake." "And now, little children, abide in Him." "Ye are of God, little children, and have overcome them."

We say "what the old Christian brotherhood *is*," not *was;* as if that brotherhood existed now. And as we know John is alive now, just as truly as he was two thousand years ago; and what he wrote and said so long ago is still full of his living presence. And he is still in that good and inviting spirit, and has that same feeling for others, which attracts us to him. We remember that Peter understood the Saviour to say that John would never die: "If I will that he tarry till I come." And it may be said, truly, that he has never died, but has tarried till the Lord hath come; for the Lord comes in John, and in those who are like him.

John says, "Let us not love in word." Perhaps he was just then thinking about the words that he was writing down on paper. To love in word, in this sense, would be to express a great deal of good-will on paper with a pen and ink. He was expressing much at the moment, as he wrote, and he thought to himself that his good-will in writing should not end in that. That would prove to be hypocrisy, showing better than one really is. And when we meet together, he would seem to mean by "Let us not love in tongue," that we should not speak affectionate words that have no heart in them. This, too, is hypocrisy.

"But," he says, "let us love in deed," in works done for others for whom we express affection. This will not be loving in written words, merely, nor in spoken words, but will be doing what we have written and said. And to love "in truth" is to speak or write what we will do, and then do it. And this is the way that we should love.

Now, the good, brotherly spirit which John manifests brings us into sympathy with him. We like such a brother, and he gives us an idea of something which we should like to have for our own selves. We should like to be reckoned as his friends and brothers. We can imagine that a whole city, full of men like him, would make a place that

would be very desirable to live in. When we turn our minds towards the other world, we think that we should like some time to speak to him; and more, rather; to hear him speak, and have him speak to us. We should like to live where those like him are now living with him.

In all this, we perceive that, while he was in the world, he so lived as to excite our sympathy. He so spoke and wrote that we can think with him, and be affected kindly by the good things that affected him. Let us keep hold of all these ideas, and then ask, How did the Lord come to men? In what consisted the descent of the Lord to the bound? What is the meaning of this and many like expressions?

We will answer briefly: That the Lord, our Saviour, came into the world by coming to the people who live on earth. He came and stood, and sat, and walked on the ground of this earth, just as we do. He came to the dwelling-place in which we live; and he did this that he might come to us who live in this dwelling-place. He came to little children by taking them in his arms and putting his hands on them, and by suffering them to come to him. He took them up, and looked into their faces; and they heard his voice, looked at him, saw him, touched him; and they were attracted to him, and loved him. No one before had ever spoken to them as he spake; and they loved him as they had never loved any other one before. He excited this love and good-will towards himself, and then cherished it in them. When they went away from where he was they remembered him, and wanted to be with him again. When any one of the disciples passed by their homes to speak to the people, and to do as he had done, they were attracted to the disciple that they might hear of him whom they remembered. If they did nothing, in after life, to harden themselves, they wanted to see him when they died, and would ask for him, when they became informed that they were now in the same world in which he is. And when they prayed to him, he was again manifestly present to them; and at this very

moment they live from his life, and he lives in them. All this makes up his coming to the little children two thousand years ago.

It was the same with men and women of that age of his visible coming. He did not come as a visitor to see where people lived, and to pass on; but he came to live with them. He did not come where he could live easiest to himself, but came where people needed most help. He came not as an angel, all at peace, and superior to every earthly suffering, but he came like more than an angel, in a body like ours, that could feel like ours. He entered into that region of mind in which we are so that he could know our griefs and carry our sorrows. While living like us he was not inactive, but he worked; not for himself, but for us. It was for others; for he would have had no occasion for coming in that way, on his own account.

The good men and good women who were about him, and who followed him, knew nothing that was going on in his own mind, any more than we should have known; but they liked to be with him, and said that it was good for them to be where they were, — on a mountain-top with him. They enjoyed looking at him, and listening to him; and when they were sick, blind, deaf, dumb, or possessed with evil spirits, it was good to hear that he was present, or coming near, and going to be there soon; for then they should all be perfectly well. If one had died whom they loved much, and whom he had long loved much, it was good to have him come and raise the beloved from the sepulchre. And when they talked about those who had died long years before they had seen him, it was a comfort to hear him talk about them as still alive, and as never dying. "Never man spake like him," they said, and never had they followed any one as they followed him.

He had a great many good things for them; but some of these things he could not give to a great many at a time. Some of them he could give to only one. Mary was one of these single ones, — Mary, sister of Lazarus. He came to

her all alone, while her sister was at work. No one was listening but this Mary. What he said to her we shall know hereafter, sometime in heaven from her own lips, or from her silence, while she lives over the dear old days, and the holy time never to die, and we perceive from her the spirit of those words that so warmed her heart long ago. To another Mary, all alone at the sepulchre, he came after that he had just risen, and thrilled her inmost soul by pronouncing her name. She learned then what it was to have him come unto her and make his abode with her.

Best things come to one. Like diamonds, they lose value in division. He had spoken through his prophets, one and one alone. What he said to the ones, while with us, we as yet know little about, except some words. We must wait awhile till we can be alone in some unknown where and when. But one thing we do know, that he came to those who could listen to him alone in such a manner that they received more from him than could be communicated to others in words. He came to their hearts, and this by filling their hearts with all the love that could be received. This coming is so good that all other degrees and kinds of coming cannot be compared with it.

Then he tells us that he will be in the midst of two or three met together in his name. This is so very good after the lone advent. It opens the way for the good things heard in secret to receive their reward openly. Private homes are good places for these little meetings. If he could only lead us to allow him to come to us alone, one and one, all about us, then, when we should meet in twos and threes, in his name, we should have somewhat to say to each other of such a nature that he would be in the midst of us. Then fear would depart. We remember that he saith "Fear not," when he is present. If we are ill, and are soon to die, we shall be comforted by his words that in him we shall never die. We should be like Martha, Mary, and Lazarus, himself sitting at meat with them. So, going back to the coming of old, the words of old are fulfilled in our ears anew.

THE APOSTOLIC WRITINGS.

THERE are many reasons why the Acts of the Apostles and the Epistles should be to us objects of careful and thoughtful study, and why we should endeavor to acquire a mature and just estimate of the nature of their contents.

First, for the sake of the truth itself, that we may stand on the right platform with respect to them.

Next, that our church may be empowered and led to make that use of, and reap those advantages from these "good Books of the church" which they are divinely intended to have and to give.

And again, that we may arrive, as nearly as may be, at a common language and a common method of speaking of them to our own people and to the world.

Where Swedenborg speaks of the spiritual state in which the Apostles were when they preached and wrote, in n. 154 of the "True Christian Religion," he says, —

> "It is known that the apostles, after they had received the gift of the Holy Spirit from the Lord, preached the Gospel through a great part of the world, and that they promulgated it by speaking and writings; and they did this of themselves from the Lord; for Peter taught and wrote in one manner, James in another, John in another, and Paul in another; each according to his own intelligence; the Lord filled them all with His Spirit, but each took of it a portion according to the quality of his perception, and they exercised it according to the quality of their ability. All the angels in the heavens are filled by the Lord, for they are in the Lord and the Lord in them; but still each speaks and acts according to the state of his own mind, some in simplicity, some in wisdom, so with an infinite variety; and yet every one speaks of himself from the Lord."

In respect to this paragraph, two points may be noted. First, the "gift of the Holy Spirit" spoken of as being received by the Apostles, first, on the Day of Pentecost,

and afterwards continued to them during their efforts to promulgate the Gospel, is referred to as an endowment from on high, a special, extraordinary, supernatural Divine operation fitting them for their office, and without which they would not have been qualified to perform their peculiar duties.

Second, Swedenborg here compares the state of exalted intellectual illustration into which the Apostles were thus brought, to that in which the angels in the heavens are; who are in the Lord and the Lord in them, and who thence utter Divine truths from the Lord.

In order to obtain an adequate idea of what the "gift of the Holy Spirit" here spoken of really means and involves we must have recourse to the Gospels where it is promised and described. Let us recur first to JOHN xiv. 26. Jesus had already told His apostles something about the Comforter, the Spirit of Truth, which should come and abide with them forever, and here He continues further, and says, — "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And again, in JOHN xvi. 13, 14, 15, He continues, — "Howbeit when He, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

The presence of the Spirit thus promised them was to teach them all things, and to bring all things to their remembrance, whatsoever He hath said unto them; to guide them into all truth, to shew them things to come, and to shew them measures of those infinite things of the Father which the Lord had come to bring down to men.

Of the extraordinary and supernatural character of this

Presence, and its Divine operation in exalting their understandings, quickening their memories, illustrating their minds, and guiding their thoughts, there can be no doubt. According to the ideas which have always prevailed in the Christian Church, these passages probably contain the highest and most explicit account of what has been called *Inspiration*, of anything in Scripture.

The idea of degrees in divine inspiration is not a new thing. Though somewhat unfamiliar to the current religious thought about us, it has nevertheless been present with the learned and critical minds of the church in every age. It was a governing thought with Ezra, the famous Scribe and Priest, and the Rabbis of the great synagogue associated with him, when they collated and arranged the Jewish canon, five hundred years before the Christian era, and probably existed in force many ages before their time. It has always survived, and in our day is found and maintained in some of the most learned and standard works on Biblical criticism. And an opinion is now held by many that the inspiration enjoyed by the Apostles was superior to that accorded to the prophets of old.

Now what we have to observe here is this, — that the Christian Church has not erred in attributing to the Apostles and their writings a miraculous, supernatural, divine presence and guidance, which they have termed inspiration. The language of the Word itself, in the Gospels, and the claims made by the Apostles, fully justify this proceeding on their part. And in applying to this supernatural Divine guidance the term inspiration, they were right, according to the state of knowledge then existing. They conformed to universal usage.

In the writings of the New Church the unseen world is laid open and some of the infinite divine things contained in certain books of the Bible, to some extent shown. An entirely new idea of the Divine inspiration of those books called the Word, is here brought to light. Without a revelation of it the human mind could have formed no conception

of the wonderful things contained interiorly within them, nor of the plenary and living manner in which the Divine and heavenly spheres dwell in them. It is something quite apart from all human conception hitherto. Swedenborg says, A. C., n. 9280, of this inspiration and of the conjunction of heaven with man by means of it,—"That this is the case, *is known to no one at this day*." The same remark applies to the whole world of our day, except those few minds who have become acquainted with it by a study of the New Church writings. It "is known to no one."

It must be remembered therefore that when we apply the term inspiration to describe the character which is thus attributed to the books of the Word we are employing it in altogether a new and peculiar sense,—in a sense, indeed, quite apart from, and quite unknown to all human usage. It requires, therefore, much explanation to make it properly understood; and if we confine the term to a sense in which the world does not understand it, we shall of course be entirely misunderstood by the world.

As will be remembered, Swedenborg, in his letter to Dr. Beyer, makes the following remarks with respect to the Apostolic Writings: —

"In respect to the writings of the apostles and Paul, I have not quoted them in the "Arcana Cœlestia," because they are doctrinal writings, and consequently are not written in the style of the Word, like those of the prophets, of David, of the Evangelists, and the Book of Revelation. The style of the Word consists altogether of correspondences, wherefore it is effective of immediate communication with heaven; but in doctrinal writings there is a different style, *which has indeed communication with heaven*, but mediately. They were written thus by the apostles, that the New Christian Church might be commenced through them; wherefore matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner as to be understood more clearly and intimately. The writings of the apostles are, nevertheless, good books of the church, insisting upon the doctrine of charity and its faith as strongly as the Lord Himself has done in the Gospels and the Book of Revelation; as may be seen and

found evident by every one who in reading them directs his attention to these points."

From this statement it is clear that Swedenborg does not affirm the withdrawal of the Divine supervision and guidance from the minds of the apostles, but that the Lord led them by His spirit to the adoption of a different style from that of the Word, on account of the different providential uses then to be performed. He affirms, moreover, that their writings *do communicate with heaven*, though not so immediately or fully as do those of the Word. I apprehend that there has been among New-Churchmen some tendency to depreciate or under-estimate the quality of these writings, and to overlook to some extent the full force of what Swedenborg has said on the subject. Much is involved in this statement of their *mediate* connection with heaven. How much, may be partly inferred from what has already been cited from the Gospel in regard to the promise of the Spirit, and farther, from what our Lord said to them after His resurrection when He gave them their commission; and then from things related in the Acts, and the claims made by the apostles themselves, in their Epistles. At the end of Mark's Gospel we read,—

"And He [Jesus] said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover. So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. *And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen.*"

In the corresponding account in Luke, it is said that in connection with their commission, He opened their understandings, that they might understand the Scriptures, and

then He adds, — "And, behold, I send the promise of my Father upon you: but tarry ye in Jerusalem *until ye be endowed with power from on high.*" Similar things might be cited from Matthew and John.

And when we turn to the Book of Acts, we find things there related, written by one of the Evangelists, and very closely connected with the Gospels. The Lord Himself appears to the apostles and speaks some things to them. They have open vision. Heaven is in a degree opened to them, they behold Him ascend, while angels stand beside them and converse with them. Afterwards, on the Day of Pentecost, the Lord's promise in regard to the Spirit is fulfilled, and a miraculous outpouring takes place; the beginning of a new and peculiar presence with them.

Stephen, at his martyrdom, is accorded a vision of the Saviour, and an open view of the heavenly world. Peter has a heavenly vision given to him, for the purpose of imparting important instruction. The Lord appeared personally to Paul on his way to Damascus, giving him a divine commission, not unlike that he had already given to the other apostles.

We need not cite the passages from the Epistles, claiming an extraordinary presence of the Spirit. They would be too numerous. It is only necessary that we be reminded of them. The following, of Paul, in Ephesians, at the opening of the third chapter, will suffice: —

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, — If ye have heard of the dispensation of the grace of God, which is given me to you-ward: — *how that by revelation he made known unto me the mystery;* as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which, in other ages, was not made known unto the sons of men, *as it is now revealed unto his holy apostles and prophets* by the Spirit; . . 'Whereof I was made a minister, *according to the gift of the grace of God, given unto me by the effectual working of his power.*"

Such is the repeated claim.

While, from Swedenborg's statement in relation to the 19th of June, 1770, we learn that their Divine commission is not yet withdrawn, but in the spiritual world is carried over even into the New Dispensation.

From the things now presented, therefore, from the Gospels, from the apostles, and from Swedenborg, we learn that the apostles acted and wrote under a special Divine Commission, that they enjoyed a peculiar presence of the Lord, that they had peculiar gifts of the Spirit illustrating and guiding their thought, that miraculous heavenly influences were with them, and the heavenly world frequently opened to them, and that their writings do now communicate with heaven. While the remark we wish to make in this connection is, that these things constitute, in the fullest sense, what in the Jewish and Christian Churches, has always been termed *Inspiration*, and what is so called, universally, by the world now.

Mr. Beecher, in his "Life of Christ," in remarking on II. Tim. iii. 16, — "All Scripture is given by inspiration of God," etc., — says, —

> "Under this declaration, no more can be claimed for the doctrine of Inspiration than that there shall have been such an influence exerted upon the formation of the record that it shall be the truth respecting God, and no falsity; that it shall so expound the duty of man under God's moral government, as to secure, in all who will, a true holiness; that it shall contain no errors which can affect the essential truths taught, or which shall cloud the reason or sully the moral sense. But it is not right or prudent to infer, from the Biblical statement of inspiration, that it makes provision for the very words and sentences; that it shall raise the inspired penman above the possibility of literary inaccuracy, or minor and immaterial mistakes. It is enough if the Bible be a sure and sufficient guide to spiritual morality and rational piety."

This view, probably, is in essential accordance with the average evangelical sentiment of our time. And what we

wish here to say is, that, in the light of the New Church, we are not merely allowed, but, indeed, bound, to place upon the apostolic writings an estimate fully equal to that which is here placed upon the whole Bible. Indeed, the question may be fairly raised, whether the view of the apostolical books, just presented, as gathered from the writings of our church, does not invest them with a higher quality than is now attributed to them even in some evangelical circles.

The practical result at which we seem to arrive, then, is this: That, if we would place ourselves in intelligent communication with the religious world around us, and use language that will be understood, we must employ the term *Inspiration* as it has always been theologically applied, — as covering the entire range of supernatural Divine influence upon human minds. We must then speak of the apostles as inspired men, and of their writings as inspired writings.

We shall then have to admit and declare, and, as far as we can, define, two kinds of inspiration; first, *immediate*, or that by correspondences; and, next, *mediate*, or that by influx. And of these, we may say, that, in the one case, the Divine message itself is what is inspired, while, in the other, the men are called inspired. In the first instance, the very words are chosen by the Holy Spirit; in the other, supernatural impulse and illustration are given to the thought, but the expressions are framed and the language chosen by the individual writer.

Again, we shall be carried, no doubt, at length to consider this second kind, or mediate inspiration, as being possessed, in different degrees of fulness or intensity by different men, or perhaps by the same men, at different times.

The Christian thought and learning of the present day, we believe, are well prepared to perceive and appreciate these distinctions and discriminations.

One other practical thought remains to be considered. Swedenborg, in his letter to Dr. Beyer, speaks of the

apostolical writings, as "good books of the church, insisting upon the doctrine of charity and its faith as strongly as the Lord himself, in the Gospels and Book of Revelation; as may be seen and found evident by every one who, in reading them, directs his attention to these points."

And we know that the more thoroughly they are examined, and the more accurately they are translated, the more clearly does New-Church doctrine shine out through every part. They are, indeed, a great repository of confirmatory texts and passages, which was freely drawn upon by Swedenborg himself, and which has been very largely employed by New-Church writers ever since. In truth, quotations from the Epistles are apt to carry to the average Christian mind around us, even somewhat more power of conviction than citations from the Word, — the people having to such a degree been taught to look to Paul as a teacher.

Another important feature of these writings, is the plain, simple, and direct manner in which they enumerate and urge the several Christian virtues and duties. There is an explicitness about them which gives them great force with the common mind. Their strong admonitions, and earnest exhortations, coming with authority, have a powerful effect in arousing the conscience, stimulating the religious affections, and determining the will to repentance and obedience.

USE AND ABUSE OF WINE.

It is frequently asserted that wine is a poison. But there are many men who demur to the declaration that wine is a poison,—an evil in itself; and, consequently, a curse to humanity;—who believe that, under its proper prescriptions, it has ever been and ever may be a blessing, without any attendant curse; but in saying this, we speak *only of its uses;* to its abuses we will refer below.

What are poisons, and whence are they? They did not exist in the golden age of true manhood! In the earliest times—in the celestial church—there were no maledictions of any kind; no denunciations of pains and penalties. At the close of the sixth day of creation God saw everything he had made, "and behold, it was very good." "Every herb bearing seed, upon the face of all the earth; and every tree, in the which there is the fruit of a tree yielding seed, shall be for meat;" . . . "every green herb is for meat to every beast of the earth, and to every fowl of the air." In those early ages, it is asserted, there was no inclemency of the seasons,—

"No burning heat by day, nor blasts of evening air."

Truly were those ages called *golden!* There were no poisons, no curses in the earliest times, or in the first church, until man began to decline from the high order of life into which he was created. How long this heavenly condition of man on earth continued cannot be stated. Ancient historians assign to it a duration which almost tasks the power of figures to express.

But this age, or church, did decline, as above intimated; and precisely in accordance with this declension, evils of life appeared, poisons were developed; self-love and the love of the world, and of dominion, became apparent; the blessings of Divine love and wisdom were gradually per-

verted and degraded into evils of life. Then, first, were there poisonous fruits and deadly herbs, destructive to life, or at least, injurious to human life. It may be well to state here that blessings with their perversions admit of no degrees of comparison. They are opposites; the former are from heaven and have heaven within them; the latter are from hell and are altogether infernal. Are we not warranted, then, in saying all poisons, all curses, all the evils of human life result from the abuses of that Love which is eternal, and is ever striving to bless man? but which too many, in the exercise of their freedom, have perverted to evil.

The abuses of which we are speaking, have become so great and so appalling that many persons, perhaps most, in some places, have been led to consider them as original, or radical evils; and in deploring their baleful influences are liable to lose sight of the good gifts which heaven ever has, and is now proffering to man. To cure some of these evils many propose external, or forceful restraints. These may be necessary in some cases; in a few instances they may be positively demanded, for the purpose of protecting orderly citizens against the attacks of infuriated men; but to persons who delight in evil, absolute physical restraints can be but of little benefit. Mental diseases, or evils, require moral prescriptions for their cure; the offending member of society must cease to do evil and learn and love to do well; when he, and others of like character do this, he and they will be restored to the original order of life; then all may re-enter the coming golden age, where no poisons will exist, and no blessings of heaven will be perverted.

I have been led into this train of thought lately, by reading several articles — some of them coming from unexpected sources — condemning the use of wine because it contained the elements of alcohol, and therefore, was in itself a poison. To this declaration there seemed to be no conceded exceptions, nor any intimations that its use, under any limitations, or in any case, should be tolerated. The

legitimate inference seemed to be that the writers aforesaid consider the use of wine as never salutary, but, on the contrary, even hurtful.

It is a sad reflection that many people seem unwilling to distinguish between the use and abuse of the great gifts which heaven has vouchsafed to man as blessings! At the present day wine is not unfrequently denounced as a poison, because it contains stimulating, alcoholic properties; and this seems to be asserted, not on any account of its perversion to occasional base purposes, but because it is considered, as to its essential nature, a poison, and in no wise, and under no circumstances, a blessing. Wine is, and ever has been, a blessing to man. It is and always will be found at the "feast of fat things, full of marrow," which the Lord is constantly offering man on the mountain of his love—"wine on the lees, well refined." There is no poison in the wine which "makes glad the heart of man," none in that which the good Samaritan poured into the wounds of the man who fell among thieves; none in that which cheers but does not inebriate declining age. The highest and most holy earthly emblem of the truth which is Divine is wine. How important is it to distinguish between the legitimate uses of substances and their perversions! and how often do the abuses of them shut from our vision and perception the blessings which Divine love is ever offering us!

But we must not lose sight of the perversion of the high gifts which are continually offering for our acceptance. The mischief produced by wine results from its misuse, and according to its misuse is it destructive of health and happiness. The young, fast growing into manhood and strength, physical and mental, should eschew its use altogether; they need no extraneous stimulants. It is painful and sadly suggestive of coming events, to see the young, in the full glow of health, whose strong and steady heart-throbs may be counted on their temples, and whose muscular development seems fast tending to its fulness and force,—it is sad indeed,

to see such indulge in daily drams! Such courses add fire to the already high vitality, and raise a sickly febrile heat, which confuses the reason and too often seems to impel the person thus excited to disorderly and violent acts. The history of young persons who persist in the use of stimulating liquors, even for a few years, may be written in advance, with almost entire certainty, and which, almost invariably, would partake of a character not pleasant to contemplate.

Men who live in an orderly manner, increasing in health and strength until the period of their majority, are supposed to have reached the altitude, at least, of their physical ability. Thenceforward, perhaps for twenty-five years, they may retain nearly their full health and strength without the aid of stimulating drinks; but to this, as a rule, exceptions must be allowed.

It is in declining age that wine, or stronger liquors can be moderately and daily used with evident benefit, and I have many times seen them thus used with manifestly good results. They tend to promote digestion, thereby sustaining to a goodly extent the declining strength of age. And this course, at times, seems to revive the mental faculties, and sometimes to incite literary men to renew their labors, through which they have, in some instances, accomplished results which compared favorably with the productions of the earlier period of their life, and which had been regarded as their better days.

But the question may be asked: Does not this late commencement, in a moderate degree, of the use of wine, or of brandy, often end in intemperate habits? Such cases may sometimes happen; but no instance of the kind has come within my observation; and perhaps I may add that my early duties of adult life were wholly of a hygienic character.

THE FUTURE OF THE EVIL.

In the light of the New Church, we have perfectly clear principles on which to base our ideas as to the future of those who are heavenly. They lose, in the preparatory states after death, any evil or falsity they may have acquired without making it the very life. This may be accompanied with some suffering, and yet its accomplishment is sure. (H. H. n. 513.) And these, together with those whose lives on earth enabled them to pass more speedily to their places, enter their own heavenly societies, and commence a career of unending progress, to be "perfected to eternity." (A. C. n. 7541.)

This is altogether clear, and perfectly logical; flowing directly from the promises of the Divine infinitude of love and wisdom and power on the one hand, and of intelligent coöperative human receptivity on the other.

But as to the future in hell, have we not as clear views to give to the world in answer to the demand which is frequently made upon us? Men have asked us to tell them of heaven, and found in our interpretation of the Word, on this point, a truth which commands respect and has never been disproved. They ask us also of hell in view of the need of settled public and private knowledge about the nature of evil, and especially in the hope of understanding the teachings of Scripture. "Give us an idea," they say, "worthy of the devout logic of your view of heaven." They have urged the question repeatedly already, and have often gone away dissatisfied, when the fault may have been partially our own.

What answer are we to make, and make clear? Let it be given one step at a time. Swedenborg explains what infernal evil is,—that it is self-love opposed to love of the Lord, and the love of the world opposed to love of the fellow-man (H. H. n. 556); and he also states that a life

of intentional opposition to the Lord destroys conscience, and establishes as a basis of character that which is incapable of receiving a heavenly superstructure, (A. C. n. 965. H. H. n. 481.) (See also, A. C. n. 7541, 8700, 8765, 10749; H. H. n. 477, 480, 524, 527, 595; D. L. W. n. 262, 268; D. P. n. 17, 99, 277, 278, 294, 319, 326, 329, 338; N. J. D. n. 239; L. J. n. 25; B. E. n. 110; A. R. n. 864; A. E. n. 383, 745, 791, 837, 1164, 1220; T. C. R. n. 58, 79, 720.) He everywhere, except in a passage to be considered, is found giving utterance to the great law which is, if anything is, the teaching of the parable of the sheep and goats, (MATT. xxv.), that the ruling love "cannot be changed, but must forever remain such as it had been in the world." (N. J. D. n. 239.)

One brief passage in A.C. n. 967, seems opposed to this general and unequivocal teaching. It refers to punishments inflicted upon the evil for evils committed after death, and runs in the translation commonly used as follows: "Evil punishes itself; and unless it were removed by punishments, the evil spirits must necessarily be kept in some hell to eternity; for otherwise they would infest the societies of the good, and do violence to that order appointed by the Lord, on which the safety of the universe depends." This seems to mean that the punishments which the evil inflict upon themselves by their transgressions of order, have the effect to remove the evil from them; for, if it did not do so, they must remain where they were, and, being in hell, would do injury to heaven, and break down Divine Order. This seems to say that to place the evil with the good in heaven promotes the good of all.

But this is not the meaning, as may be seen by turning to Swedenborg's own index of the "Arcana," the best possible authority as to his meaning, and reading, in reference to this place, the words, "Unless there were punishments, they would not be detained in hell forever," (n. 967.) this turns the meaning to something intelligible. Unless infractions of infernal order brought at once their adequate punish-

ments, the evil could not be detained there, but would break forth to the detriment of heaven. Applying this key to the passage, it opens at once. It is only necessary to correct the words "non possent non," a double negation, which in classical Latin expressed the strongest necessity, and which is sometimes so employed by Swedenborg, as in S. D. n. 1932,—by omitting the second "non" to make the passage correspond with the "non detinerentur" of the index, the passage will now read, "evil punishes itself; and unless it were removed by punishments, the evil spirits could not be kept in any hell to eternity, for otherwise they would infest the societies of the good." The passage thus becomes clear in itself, and consistent with all others, and tells us of the means by which those who have only enmity toward innocence are prevented from rising to greater degrees of hatred and invading heaven itself, while the former obscure and misleading thought that they would do so if detained in their own place, is dispelled.

A passage in the S. D. n. 2826, has a look in the same direction as the mistranslation of the passage just considered, but the reader will have no hesitation if he remembers that it was never revised for publication, was written originally some nine years before the Last Judgment of 1757 had begun to restore into order the disorders of the spiritual world, and is evidently to be referred to the cases of those whose elevation into heaven required some degree of discipline in the lower portion, so to speak, of the world of spirits. (See H. H. n. 513.)

The next question is, what becomes of the evil spirit? Does he grow worse continually? This thought, held by theologians years ago, and largely still, is as unreasonable as the idea of the evil man becoming an angel. To suppose his growing heavenly is to argue that the angelic superstructure can be placed equally well on its true base and on one utterly unfit for it. And to suppose that one grows continually worse, is to argue either that hell is beyond the Divine control, or that, being within his influence, the Lord gives

no care to it and so, virtually, promotes its evil growth, both of which suppositions are impossible in view of the Divine love.

Swedenborg's statements on this point are also perfectly clear. "Hell is governed by the Lord," (H. H. n. 543); "every evil has its limit" (A. C. n. 1857); with the evil spirit "evil and falsity increase according to the faculty which he had acquired in the world; but yet he is not permitted to go beyond the limits acquired." (A. C. n. 6977.)

Swedenborg's language in this passage,—"accrescunt,"—is to be noticed. His words for increase are ordinarily "cresco" and "augeo" (A. C. n. 6663, 6664, 10196, 10202), and he seems carefully to distinguish between an increase in evil, in a sense in which the word might be used of heavenly growth, and the mere accretion of false ideas and evil purposes of the same quality with those already acquired. For example, a man already confirmed in the habit of blasphemy may take up a fresh form of profane swearing, without progressing into a deeper degree of evil than that in which he is now; and this would seem a fair instance to be used in illustrating the meaning of "accresco" in this passage.

Moreover, this restraint is explained to be effected by means of punishments exactly adequate to the sins and following them inevitably,—"The evil punishes itself." (A. C. n. 696, 967.) So far it is plain that we have a doctrine easily set forth. But the question now arises, What is the final result of this disciplinary life? It has lately been suggested that the result upon an evil mind may be like that of disusing a muscle, namely, a gradual decrease of power; but the difficulty with this illustration is, that a logical carrying out of the idea brings one to that of the final annihilation of the wicked. Is not Swedenborg's teaching clear in this point also? He teaches most distinctly that with the evil as well as with the good, the Divine presence in that inmost part of the soul which is above the range of our consciousness always continues. "By means of this inmost,

man is man; and is distinguished from the brutes. Hence, also, it is that he lives to eternity." (H. H. n. 39,) And, in case of the evil man, "who, so far as he recedes from the Lord, separates himself from the inmost," he says, "this separation is not a sundering from it, for then man could no longer live after death."—A. C. n. 1999.

This enables us to realize more fully the meaning of the words, "If I make my bed in hell, behold, thou art there" (PSA. cxxxix. 8), a text which teaches most clearly that, however men may interfere with the establishment of that conjunction, which is the true relation of man to the Lord, the Divine presence and influx of life never end.

Then, as to the future of the evil, it is clearly stated, that the punishments do work amendment, but only in the external conduct:—

"The state of the wicked man in the other life is such, that as to his interiors he can no longer be amended, but only as to his exteriors, that is say, by fear of punishment, which when he has frequently suffered he at length abstains, not of free choice, but by compulsion, his lust to do evil remaining, which lust is held in check, as was said, by fears, which compel and are the means of an external amendment."—A. C. n. 6977.

Such discipline would have the effect to decrease the frequency of fits of extreme ebullitions of evil, and gradually to do away with them, but without diminishing the life of the spirit. Every one has his use to perform,—"Some use is still obtained from every one" (H. H. n. 508), and he is brought to its performance by fear of punishment and by such rewards as do not lead him into a greater degree of evil than that already acquired. In such a life he will advance to greater skill in such work as he does, and his life will not flow monotonously, nor toward annihilation, but quietly, though without heavenly peace; usefully, though without noble enjoyment.

This seems to be plainly set forth in what is said about the liberty of those in hell, of which Swedenborg says, "the

diabolical spirits said they could will and act" righteously, "but that they will not." (D. L. W. n. 266.) He also speaks of those who had been already deceased some two thousand years, who remained "still like themselves, such as they were described in history."—H. H. n. 480.

It is sometimes thought that a change in the condition of those in hell will be produced by an improvement of human life on earth, which may give less opportunity than now for the breaking forth of evil influences, thus effecting a lessening of infernal life. In regard to this, it must be said that Swedenborg has very little to say about the future, his office being not at all like that of a prophet. Moreover, he says that not even the angels know things to come (L. J. n. 74), and he does not say anything, so far as is known, which would give ground for any speculation on this point. It would seem that the "afflux" from heaven to which the hells are subject, will not become an "influx," for while there is any good in one he does not go into hell (A. C. n. 1857), and we have not the slightest reason for supposing that the effect of improvement of earthly life upon those in hell will be different from that caused by the punishments there, namely, exterior amendment only. "Infernal love," says Swedenborg, solemnly, "can never be transcribed into heavenly love; 'between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence' (Luke xvi. 26)."—N. J. D. n. 239.

A new era is like the coming of morning. (Cont. L. J. n. 13.) In the night, "the lions roar after their prey; the sun ariseth, they gather themselves together and lay them down in the dens." (Psa. civ. 21, 22.) So in the going forth of heaven upon earth, evil influences retire and are restrained, "As robbers live honestly in a city, for fear of punishment, but when first they come into the woods, think continually of robberies," such (and such only), says Swedenborg, is the effect of restraint upon those who are in hell. — S. D. VII., App. I., p. 74.

It is in his final work, when the great events of the Last Judgment were nearly complete, and when that order had been established which would remain always, that he refers to the societies of the evil as constituting a unit in the sight of the Lord. As those in the heavens were seen and are seen as one great human form, every part of which consists of societies of those whose lives carry out, in some degree, the plan of their creation, so the infernal spirits are brought into one; but this is altogether apart from the heavenly form, and we can see that it could not be included in it at any time without introducing disease and distortion." —T. C. R. n. 68, 123.

It is especially to be noted that the New Church gives a distinct definition of the character of infernal love. It is not inherited evil (H. H. n. 342); it is not the evil into which men have fallen ignorantly, and "not of purpose against the truth, into which evils they were carried by a blind delight" (H. H. n. 509); but it is "opposition to the Divine" (H. H. n. 544). The infernal spirits are those with whom any good or truth they had in the world "merely lay in the memory," to be "brought forth in pretence" (H. H. n. 551); and in thinking of them we do not think of the so-called depraved class, so much as of the well-instructed ones, who, in the garb of innocence, have lived only for evil purposes. It is of such that Swedenborg says, —

> "It has several times been given me to see that certain simple good spirits wished to instruct the evil in truths and goods; but that these fled away far from the instructions, and when they came to their own, seized with much pleasure upon the falsities in agreement with their love." —H. H. n. 543.

And he says, in A. C. n. 1857, that "so long as anything of good remains in any one, he is lifted up from hell," and makes it perfectly clear that the language used in Scripture, about the Lord's casting into hell, is spoken according to the appearance, the fact being that no one goes thither

except those whose life's love consists in "contempt of others, menace against those who do not pay them honor and respect, and in hatred and revenge against those who do not favor them."—H. H. n. 554.

The class of those who have for a time done right, and so acquired truth and goodness in life, and then turned away in the most profane manner, meets the more dreadful lot of losing rational humanity, and remaining little more than mere form."—D. P. n. 227.

But the souls which have utterly cast aside goodness and truth live on usefully, according to their capacity, necessarily governed, but not destroyed at once nor gradually. The Divine love still watches over them, though they can be reached by no heavenly means, restraining them through fear, by means of a general afflux which checks the evil sphere emanating from hell. The angels, also, while refused the opportunity to exert that influence they may exercise with the good, are yet the governors of hell, and "by an afflux," and sometimes by their presence, moderate the evils. —H. H. n. 543.

As seen by angels, hell is outwardly as repulsive as is the character of its inhabitants, and Swedenborg describes the sterility and unloveliness of the view (H. H. n. 586); but to those who inhabit them, and who see themselves and their surroundings in the false idea that theirs is the true life, all appears otherwise. What seems dreadful to angels is not perceived by the evil. —H. H. n. 585.

This is the New-Church view of hell. Utter opposition to good, confirmed love of evil, restraint, through fear of adequate punishments, gradually producing moderation in external conduct, usefulness according to ability, limited indulgence in such pleasures as the evil enjoy, the continuance of lives lost to the highest good and the heavens, but not to the all-controlling and all-merciful government of God.

JUDGMENT, VIRTUALLY, IN THIS WORLD.

We are taught by the Lord that his teachings will judge us. He says, —

"I am come a light into the world, that whosoever believeth in me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken the same shall judge him in the last day." — John xii. 46–48.

What a wonderful fact is brought out in the declaration, "The word that I have spoken, the same shall judge him at the last day." That the word he speaks should judge men at the last day, that is, when their work on earth is ended, and they come into the other life, is a most striking commentary on what is said elsewhere, "No man hath ascended up to heaven but he who came down from heaven, even the Son of Man who is in heaven." (John iii.) He whose words are to judge, at the last day, those who reject him, must certainly have with him all things that concern man's eternal destiny, as he only can have who is in heaven, and in all that appertains to the laws and the order of the other life. What we know from another passage is also in distinct confirmation of the declaration, "The word that I speak shall judge him." From that, we learn that he was executing a judgment in the spiritual world while he was here. He says, "I saw Satan as lightning fall from heaven." — Luke x. 18.

As it is the word which the Lord speaks which judges men, it is evident that those who here in this world receive the Lord's word in understanding, heart and life, will be virtually judged, their judgment will be substantially accom-

plished here in this world. His word, in general, includes, of course, all his particular words.

Let us then give brief attention to some of the Lord's words, by doing which, sincerely and faithfully here, our judgment is substantially accomplished: —

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." — MATT. vii. 21–23.

This is one of the particulars that enter into the word by which men are to be judged. Many will say this at the last day; but they will not enter into the kingdom of heaven because they work iniquity. To prophecy in the Lord's name, that is, to teach Divine truth, to cast out devils in his name, that is, with apparent zeal for him to denounce evils, and to do many wonderful works, that is, to perform good works of much distinction — to do these things is not inconsistent with working iniquity, that is, acting from selfish motives — the supreme desire of riches in our regular business, and of honor and glory in all we do. If men prophesy, and do the other pious things mentioned, only to be seen of men, they are working iniquity, and they will need to be judged at the last day. And, in order to be virtually judged here, we must avoid the course of action brought to view in the passage.

The next particular of the Lord's word to which attention is invited is one which really points out the way of avoiding iniquity, while apparently doing good things.

"Take heed that ye do not your alms," or rather, as it is in the margin, your righteousness, "before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the

synagogues and in the streets, that they may have glory of men. . . But when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father who seeth in secret shall reward thee openly." — MATT. vi. 1–4.

Similar things are said in regard to praying and fasting. They must be before the Father in secret; and the motive must not be to be seen of men. If men in prophesying, in casting out devils, and in doing outwardly good works, are predominantly governed by regard for him who seeth in secret, they are not working iniquity, and they are keeping one of the elements of the word, which is virtually effecting their judgment.

Another of the particulars of the word of the Lord is this: —

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." — MATT. xii. 36, 37.

By an idle word here, is meant an empty word, or at least a word which is not the appropriate and honest expression of the feeling within it. The context shows clearly what is meant by an idle word. The Lord says, —

"O generation of vipers, how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." — vs. 34, 35.

The good things which the good man, out of the good treasure of his heart brings forth, are not idle words; but the good things that the generation of vipers speaks, are idle words. They do not truly represent, but they belie the state of their heart.

To keep this element of the word of the Lord, we must

honestly avoid emptily and insincerely, and so hypocritically, speaking good things, and must, before the Lord in secret, so purify our hearts from iniquity, as from the good treasure of the heart to bring forth good things. And here it may observed that, as the good man who, here in this world, from the good treasure of his heart, brings forth good things, is, by that fact, virtually judged; so, also, the evil man, who from the evil treasure of his heart, brings forth evil things, while he still lives in this world, is virtually judged also; and because when he dies, he appears as he is, his evil external appropriately manifesting his evil internal, the end designed to be secured by the judgment is accomplished.

We will now refer to another particular of the word of the Lord, by which, if we properly regard it here, we shall be substantially judged. It is what he said to his disciples when the ten were indignant that the two brothers, James and John, begged to have the chief places in the Lord's kingdom allotted to them. Calling them to him, he says, —

"Ye know that the princes of the Gentiles exercise dominion over them; and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." — MATT. xx. 26, 27.

If this word of him who came as a light into the world, that we might not walk in darkness, comes to our understandings and to our hearts now, we shall see, and we shall feel that all that within us which makes us desire elevation above others is evil and to be rejected, cast out, as also all that in us which makes us desire to be ministered unto instead of ministering to others; and that the love which wills supremely the devotion of others to us, which makes our natural life, must die to give place to the love of ransoming others, aiding them in passing from death unto life.

If we keep this last word, if we make it of our life here, not to be ministered unto, but to minister, we shall be doing what is contained in that other word, "I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me." When we minister to the spiritual need of others, — give our life to ransom that which is from the Lord in others, — we are fulfilling his declaration, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And if we have sincerely, unconstrainedly in our life here, kept this particular of the word spoken by the Lord, at the last day, he will say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and we shall enter "into life eternal."

But it would fill a volume to recount the particulars of the word spoken by the Lord, by which men are to be judged. And it is a great encouragement to understand, and to be assured, that if we faithfully observe this word, our judgment will be virtually effected during our life here in this world.

That the judgment of those who bring the Lord's word into their life is substantially effected in this world, appears quite distinctly in the last part of the following extract from one of the passages inserted between the chapters in the "Arcana." Swedenborg says, —

"It may be said of souls or spirits, some time after their decease, on being set loose from the body, that they come as it were into the region of the stomach, and are there vexed and purified. In this case, they with whom evils have obtained the pre-dominion, after that they have been vexed to no purpose, are conveyed through the stomach into the intestines, and even into the last, viz,: to the colon and to the rectum, and are thence voided forth into the draught, that is, into hell; but they with whom goods have had the pre-dominion, after some vexations and purifications become chyle, and pass off into the blood, some by a longer way,

and some by a shorter, and some are vexed severely and some gently, and some scarce at all; these latter, who are scarce vexed at all, are represented in the juices of meats which are immediately imbibed into the veins, and are conveyed into the circulation, even into the brain, and so forth." — A. C. n. 5174.

In the same connection, Swedenborg says, —

"So long as they are in that state in which they are as aliments or meats in the stomach, they are not in the grand man, howbeit they are introducing; but when, representatively, they are in the blood, they are then in the grand man." — n. 5176.

HERE AND THERE.

Here the darkened chamber,
Here the muffled tread,
Here the sobs and aching hearts
Of mourners for the dead!
Here the lips that speak not,
Here the vanished breath;
Here the sunken, sightless eyes
That sleep the sleep of death!

There the glad awakening,
There the heavenly morn,
There the smiles of angel-friends
Who say, "An angel born!"
There the joyous welcome,
There all partings o'er,
There the rest, the bliss, the peace
Of Home for evermore!

Morning Light.

SELF-SACRIFICE.

We are all citizens of two countries, residents of two worlds. Outwardly, and consciously, we live in this world; inwardly, and unconsciously, we live in the spiritual world. In this world we make but a temporary abode; in the other world we are to make our eternal home. While we are here, therefore, there are two classes of duties and obligations resting upon us: — First, those having immediate relation to our natural life. Second, those having immediate relation to our spiritual life. Neither of these can be ignored or neglected. Both are incumbent upon us. But the relative importance of each class of obligations is to be determined by the life to which it is tributary. As the natural life is subordinate to the spiritual life, so our natural obligations and duties are subordinate to our spiritual obligations and duties.

But it should be carefully observed that the priority which our spiritual obligations and duties hold over those which are natural is a priority in order of importance rather than in order of time. In order of time this priority is usually reversed, and our natural duties and obligations have the first place — must receive the earlier attention.

Thus — when the Lord is asked, "Which is the great commandment in the law?" he replies, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and adds, "This is the first and great commandment." (Matt. xxii, 36–38.) Here he plainly refers to that which is first in importance, which should have the first, or highest place in the affections and thoughts. So again, in the exhortation "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. vi. 33.) But when the question of paying tribute is brought to him he says, "Render therefore unto Cæsar the things which are Cæsar's,

and unto God the things which are God's." (MATT. xxii. 21.) Here "the things which are Cæsar's," by which are represented all our natural duties and obligations, have the first place, not because of their higher importance, but because, in order of time, they must and should take precedence.

We may see a simple illustration of this truth by considering the relation which the earthly body holds to the spirit, with especial reference to the demands which that body makes upon us. While the spirit is the real man, while the earthly body is but the temporary and perishable garment which clothes us during our stay in this world, yet does the body stand forth as always requiring our first attention. It must be clothed, and fed, and sheltered, and carefully watched over in a thousand ways. Its demands are imperative and must always have the priority. Yet it is a priority in time and not in estimation. The Christian man, instructed in the rational truths which the New Church brings to us, gives, in thought and affection, to this garment of flesh, the true and subordinate place which really belongs to it. He looks cheerfully forward to the time when he may lay it aside, and be freed from its limitations and infirmities. His spiritual interests are to him incomparably more important than his material interests. Yet none is more careful than he to promptly meet all the reasonable demands of the earthly body.

An illustration of the same truth, upon a somewhat higher plane, may be found in the teachings of the Church respecting Christian charity, and the law which governs its exercise.

The law of charity, or neighborly love, is, that the family is more our neighbor than any of the individuals who compose it; that the community in which we live, is more our neighbor than the individual families who constitute it; that the country is more our neighbor than any part or section of it; and that the Church is more our neighbor than the country or state. This is the true order of priority. But when we come to consider priority in time, we find this order directly reversed. Instead of beginning with that

which is of highest importance, we must begin with that which is lowest in the scale. The single individual occupies a very small place in the great body of humanity. Yet just here comes the earliest and most pressing demand upon us. The single individual must have the first care.

When the child is born into the well-ordered family, it takes at once the central and most prominent place therein. All else must, in a measure, yield, that the comfort and well-being of this (in a sense), the least member of the household, may be subserved. And as he gradually grows away from the constant care of others, his first lessons and his first efforts must be directed to the care of himself. And so all through life; the earliest and most pressing demands upon him, will be those that spring from his own individuality. While in importance every one should place himself — his own necessities, comforts, and conveniences — last, in order of time they must occupy the first place.

And the same is true of the family. While it is less the neighbor than the community of which it forms a part, yet it must largely take the priority in its immediate demands upon our time and energies. And in the same sense the community must take precedence of the state, or country, and the country of the church; not in reality, in the affections, — but in the fulfilment of their immediate and imperative claims upon us.

But while we may thus consider our spiritual duties and obligations as distinct from our natural duties and obligations, while we may see that the one should have priority in estimation, although the other must usually be first in time, yet it is important for us to remember that practically, they are as closely allied to each other as are the soul and body. We cannot really fulfil the one except at the same time we fulfil the other.

The law of Christian charity, as we have seen, carefully discriminates between the objects toward which that charity is to be exercised. It also shows that love to the neighbor is not evinced by merely cultivating a state of general good

feeling toward others. This love must pass beyond the feelings, and enter into the activities. And not only so, but it must enter into the activities in an orderly way. The Lord is order itself. Therefore the heavens, which proceed immediately from him, perfectly exemplify this order, and reflect the Divine image and likeness. And now that heavenly truths have descended to men, this order is revealed to them, that all who are willing to regulate their lives by the Divine commandments may be able to do so in the most direct and efficient way. The first of all the commandments enjoins upon us to love the Lord supremely. It instructs us that the heart, the soul, the mind, and the strength are all to be involved in our love to him. In reality he is our nearest neighbor,—the Being to whom we owe our first duties and obligations.

And yet these duties and obligations are not fulfilled by anything we do for him directly, or by any feeling we cherish toward him personally. The second commandment, which enjoins upon us to love the neighbor as ourselves, is said to be like the first. It is the first, therefore, brought down to the plane of our natural life and activities.

Love to the Lord is the soul of which love to the neighbor is the body. And as the soul vivifies the body, so love to the Lord imparts life to the love of the neighbor. And as the soul cannot be manifest except in a body, so our love to the Lord can have no real existence except it be embodied in a life of love to the neighbor. The neighbor is the one next us; and, in a more external sense, the one next us in space and time. In this view our first duties begin with ourselves. Upon few subjects has the world gone farther astray than upon that of the duties and obligations which we owe ourselves. Starting with the great spiritual truth of self-sacrifice, men gradually declined from all true perception and understanding of its meaning, until finally, the doctrine of self-immolation took its place. The heathen practised self-sacrifice by mutilating his body, and destroying his offspring. The Jew was self-sacrificing when he

took the choicest of his flock and his herd and burnt them before the Lord. The Christian sacrifices self by penances, fasts, and outward mortifications, and, perhaps, by refusing to participate in "the pleasures of the world." We must not deny that all this may be of use to those who can grasp nothing higher and better. Indeed, the Jewish offerings, and the fasts and penances of the Christian, are but *representative* of something higher and better. But yet we must recognize the truth that in none of these things, considered in themselves, is there any real self-sacrifice. We truly sacrifice self, when we yield up our own will and our own wisdom, and, instead of acting therefrom, act from the Divine will and the Divine wisdom. And it cannot be of the Divine will and wisdom that we do aught to impair the efficiency of the natural man. We are created by the Lord to be useful one to another, and in this way to be useful to him; for he lives but to serve his creatures. And in order that we may be the more useful to each other, it is necessary for us to study ourselves, to learn how to take care of ourselves, and, as far as we are able, to exercise this knowledge. So doing, we take care of ourselves, for the sake of others, and for the Lord's sake. We carefully regard the body and its requirements; we have respect to the social nature and its claims; we consider the intellectual life and its demands; we never lose sight of the spiritual man and his needful culture;—but the end—the soul of all these efforts is the increase of our true usefulness to others, thus that we may be able the better to do the work that the Lord gives us to do.

If we are sick, not only must our useful work stop, but we shall withdraw others from their duties to care for us; for this reason, then, should we seek to avoid sickness. If our bodies are not suitably cared for, if they are not properly clothed, nourished, recreated, and rested, our usefulness is somewhat impaired; hence should we seek to know and observe what will conduce to the strength, vigor, and efficiency of all our bodily organs, and especially those upon which our use in life may be more directly dependent.

And the same rule should be extended to our social, intellectual, and spiritual culture. We are to seek none of these for the sake of display, for the gratification of the natural ambition to lead the world to think well of us, but for the true and noble end, that with these we may the better fill our places both in this world and the other.

Here is ample opportunity for true self-sacrifice, although we may do no penance, and practise no mortification of the flesh. We sacrifice the lower end and aim to the higher. We do that, for the sake of the neighbor and the Lord, which every element of our nature is urging us to do for the sake of self. We take the most complete and perfect care of self that we may the more faithfully perform the uses to which the Divine providence calls us.

If now we will take a step further, we may see how this law of self-sacrifice is to be applied to the families which are dependent upon us, or of which we make a part. In a sense, our families are a part of ourselves, and what we do for them is very like what we do for ourselves. We are to provide, to the best of our ability for their physical, intellectual, and spiritual well being. If larger resources be at our command, greater opportunities, in every direction, should be afforded to those who are dependent upon us. Thus the claims of the family should plainly take precedence of all other debts and gifts of charity. For example: should the head of the family give his time, strength, and means to the promotion of the general welfare and culture of the community, to the neglect of those immediately dependent upon him, he is reversing the true order of charity, or neighborly love. Or, should a woman, in fulfilling her duties to society, neglect her household, she does the same. For while the community may be more our neighbor than the family, yet the latter is outwardly nearer us, and its claims upon us are to be first considered and met.

Moreover, when we are doing our duty in the smaller circle — in the more limited relations in life, — we are at the same

time providing for the welfare of the larger body of which the family is a part: "He that is faithful in that which is least, is faithful also in much." (LUKE xvi. 10.) Generals are made up of particulars, and if we would look after the generals, we must first look after the particulars. If every family in the community should be well cared for, then would the general welfare be fully secured.

But in thus providing to the very best of our ability, for the family, we may practise the same true self-sacrifice that has been shown to be incumbent upon us in our care for ourselves. We are not to love our children, and do for our children, because they are ours — because in their faces we see mirrored our own, and in their lives reflected, too often, alas! our own evils and infirmities. They are the Lord's children, not ours. They are given to us not to add to our name and our fame, but rather that we may help to write the Lord's new name upon their foreheads, and to impress His image upon their lives. We are to be useful to them, that they may be useful to the neighbor in every degree, and thus useful to the Lord.

We are taught that the Divine end in creating men, and multiplying them upon the earth, is the formation and increase of a heaven of angels. We are also taught that to love the Lord is not to love him in a personal way, merely, but to love his ends, and help forward his designs. If, then, in the neighborly feelings we cherish toward the family, and the neighborly work we do for them, we have heaven in view, — are considering the eternal interests of every member of our households, — we are truly loving the Lord in them. And although giving so much and doing so much for those who belong to us, we are yet practising genuine self-sacrifice, because what we are doing is not for the sake of self, but for the sake of the Lord and the neighbor.

THE LAND OF LIGHT.

In realms of peace where tempests mutter never,
Beyond the clouds which roll so darkly here,
Where doubt or death can never true hearts sever,
Glad homes are there, and there friends true and dear.

Bright vales are there wherein clear streams are flowing;
Along the banks, in richest verdure seen,
Are graceful trees, their restful shadow throwing,
O'er velvet turf, of fragrance-yielding green.

Through radiant vistas, winding far and hither,
Beneath the waving trees, in converse low,
Mid beds of flowers whose petals never wither,
The blessed ones pass lightly to and fro.

Distant and near their robes of white are gleaming,
Angelic faces shine like stars on high,
And sounds of joy on zephyrs sweet are streaming,
While songs of praise, like incense, fill the sky.

Such dazzling light o'erspreads both field and bower,
Some scarcely bear its flaming, golden rays
From source ineffable of love and power,
Jehovah God, enthroned in prayer and praise.

Thrice happy land! hope of the sad and weary!
When skies seem dark, — life's journey hard and far,
How sweet to turn to thee from troubles dreary,
Our promised home, where "many mansions" are!

And will He visit us, — Oh, promise thrilling!
In peaceful home of friendship true and dear?
And shall we see, each heart with rapture filling,
Our Father, Lord, and Saviour standing near?

Will He bestow forgiving glances tender,
In grace unspeakable, Divinely sweet?
Then loving homage gladly we shall render,
And kneel, in adoration, at His feet.

When done delightful tasks of use or learning,
Will there a season be of rest and prayer;
As toward the living light glad faces turning,
We bow in soul-reviving worship there?

Sabbath on high! from inmost circles glorious,
In waves to outer circles as they sing,
The grand symphonic hymn devout, victorious,
Rolls on in glad hosannas to the King.

Or list, while low sweet tones of tender pleading
Thrill every soul with yearning pity there;
These waves of melody in love are leading
Earth's erring ones to penitence and prayer.

Oh, blessed land! to thee my thoughts ascending,
I dream of rest and gladness that thou hast,
And toward thy courts my feeble footsteps tending
Perhaps may home and welcome find at last.

MEMBERSHIP IN SOCIETIES.

The subject of the transfer of membership with a change of residence, seems to the Committee one which it is important to consider carefully in the best light we can bring to bear upon it, and yet one which every person must decide for himself in perfect freedom. We do not, therefore, propose to offer any rules or even recommendations for adoption by the Association; but will present simply a few considerations which seem to us pertinent to the subject.

All would agree that the principle of usefulness should control the decisions in the matter; and it may be difficult

in all cases to see where the balance of usefulness may lead. When one has grown up in spiritual communion with a society, sharing its teachings, its studies, its labors of every kind, the bond of union with its members may be very strong; there may be so great a similarity of thought and feeling that it is difficult to be at home in any other society; and, in these days of easy communication, it may seem best to continue to attend the church services in the spiritual home, even though others may be nearer in space. This has been the case in the past, especially in regard to the Boston Society, whose original members were strong and earnest men, who gave a sense of protection, support, and safe guidance to those who joined them, which was a very important element in their spiritual life. Such relations are not and should not be lightly disturbed.

On the other hand, in these days in which opposition to the Church has so greatly diminished, and so great spiritual freedom is enjoyed, it may be questioned whether a group of members attending services in a somewhat remote place, are not failing of their whole duty to their own neighbors, even if the remoteness does not endanger the fulness of their own participation in the uses of the Church. It may even be a question whether the general Church ought not to assist small companies of New Churchmen in establishing and maintaining separate societies until they have a reasonable opportunity to become self-supporting. These things cannot be hurried; but neither should they be allowed to fail through mere indifference or indolence.

Again, in regard to members of one society who live within the bounds of another; while the most perfect freedom should be allowed in regard to attendance upon church at whatever place may seem most useful, yet, as the social associations will usually be closest among those who are neighbors, there is an advantage in having close spiritual associations with the same persons; otherwise there will be less freedom in regard to spiritual things in the social life.

It is a distinct question whether one who resides within

the limits of a society and attends its services, should necessarily resign his membership in another society to which he is attached affectionately, and unite fully with that with which he worships. And here, again, there may be difficult questions to decide. It may be that one continues to perform important uses to the original society, which he cannot well resign; or it may be that his home is only temporarily removed from them, so that he has not time to become assimilated to the society in which he resides, but is more properly and usefully a sojourner in it. But if neither of these hypotheses is true, then it may be well for one to consider whether he is performing his full duties to the Church, whether he is taking his full share of responsibility in providing and caring for the society uses which are essential to the welfare of the Church, or whether he is withdrawing himself from active interest and responsibility for these things, and from helpful sympathy with his neighbors, and thereby diminishing his own spiritual life.

The geographical plan of church organization, by which a member of the church becomes a member of the parish within the limits of which he resides, by mere fact of residence, seems much too arbitrary for our present wants; though it has the advantages of continuing full society relations and responsibilities wherever one may reside, or however often he may change his home; and, perhaps, of substituting a sense of loyalty to the whole Church for that of loyalty to a particular society. But it seems to us that these advantages ought to be obtained as far as is consistent with entire individual freedom, by making the transfer of membership simple and easy, so that all may feel free to change, and change back again, as often as the circumstances provided for them may seem to require a change of home and of association for spiritual uses.

ISOLATED RECEIVERS.*

Church association is precious somewhat as the things of the Church hold a high place in the affections. It is not therefore, surprising, that those who are externally isolated, should often feel their lot to be one of great deprivation.

The end of creation and of all things of Divine providence is a heaven from the human race. The dispositions of Providence have respect to what is infinite and eternal, and it is quite certain that the external conditions of each individual are such as are most favorable to his regeneration. In heaven no two angels perform precisely the same function, and the felicity of heaven is immeasurably increased because each angel is, and does, something which no other angel is, or does. The felicity of each, and what each contributes to the common felicity is measured by his fidelity at his allotted place, and in his own specific service. There are innumerable societies in heaven, and we may reasonably infer that much the larger number of angels find their greatest usefulness in associated work. The heavenly societies are greater and less; the greater consist of myriads, the less of some thousands, and the least of some hundreds of angels, but there are some who live solitary, as it were, house by house, and family by family. Because heaven is in the human form and is itself a grand man, its societies are arranged as the members and organs in man. The function of one member may require a society of great numbers, that of another a much smaller society, or even an isolated family or group of families. It cannot be that the angels who live dispersed in heaven feel it a deprivation that they are not permitted to live in societies, or that those who live in societies desire to exchange with those who are dispersed. True, it is given to angels to know in what province of the grand man they dwell, while men are not permitted to

* Printed by vote of the Massachusetts Association.

know this. The place externally may be widely different from the place internally, but it is certain that faithful work in the allotted place here, is the best preparation possible for the permanent place in true order.

As the new heaven is formed, the church, which is its ultimate on earth, must grow in variety and perfection of form. New societies must come into existence, and no two societies will be precisely alike in character or use. There may be work for isolated members and isolated groups of members that organized societies could not do. Perhaps, however, most groups of isolated receivers are to be regarded as societies in embryo, each constituting the best ultimate of some heavenly society that is yet practicable. Whether such groups form the nuclei of societies to grow up in their several localities, or are to be absorbed in some society already established, or to continue isolated to the end, they differ widely in distinctive characteristics. Only very general things can be said which will be equally applicable to all, yet particulars are most wisely learned after general truths are clearly seen, and it may be useful to consider some general questions that will arise with most if not all isolated receivers. One of the earliest questions that arises with those who have learned enough of the truths of the New Church to see clearly that they must look to that system of truth for future guidance in the Christian life, and who are so situated that no society of the New Church is accessible to them, is, whether continued association with the organizations of the Old Church will be useful to them. The new receiver who cannot have the fostering care of an organized society of the New Church, or of those older in the Church than himself, should not decide to separate himself from his former religious home too hastily. In the glow and fascination which attends the earlier acquisition of New-Church truths, it is very easy to think oneself more strongly grounded in them than will prove to be the fact when the first zeal has subsided. If there is not enough of New-Church truth rationally received to give to the life a

distinctively New-Church character, the severing of Old Church association may cut off the only medium through which life can yet be received. The result may be loss of interest in the Word, the Sabbath, and all things of the Church, causing thereby, positive hindrance to Christian growth. Fortunate if such premature coming out from the old home result in a return to it rather than an entire shipwreck of faith. Notwithstanding the danger of too hasty action, it may be safely said that with most, when the reception of New-Church truths has stood the test of calm reflection, and some humble attempts to bring them into life, there will be most progress in separation from the old organizations. To remain in Old-Church societies, or depend for Sabbath worship and instruction upon what may be obtained with them, is mixing old and new truths, and the results are quite sure to be unsatisfactory. Very few, if any, are so situated that regular and systematic separate worship on the Sabbath cannot be observed, however isolated. If there is not sufficient New-Church life to sustain this practice, there is greater safety in attending with those still in the old faiths, particularly with those who make large use of the Word in public worship. It requires some effort to commence separate religious exercises, but much less to continue them when once established. A single individual may come to value as a precious season, the Sabbath hour set apart for reading the Word, prayer, and study of the doctrines. Though alone as to external association, he is conscious that the Church in its larger bodies is similarly engaged, and there is something of the power of associated action which he shares. If two or three may gather for the same purpose, the results are more full. The sphere of worship that pervades the Sabbath meetings of small groups of receivers will compare favorably with that found in the larger meetings of established societies.

Isolated receivers are exposed to dangers peculiar to their position, and have great need of the watchful care of the general bodies of the Church. Those who have grown up

in societies, or received their first knowledge of the doctrines with the advantage of such association, can hardly understand how much they have been assisted in the acquisition of truth by the constant opportunity for comparison of views, and correction of errors, or how much deeper assistance they have derived from their Society in bringing those truths into life. Distorted and erratic views of doctrine, with lack of symmetry and order in the life, are especially dangers of isolated receivers. It should be the aim of all thus situated, to supply the place of the protecting care of a society by as close and frequent association with the general bodies of the Church as is practicable. Attendance upon meetings like the present is one form of such association, and is of great use; but there are many others. To take and read the periodicals of the Church is an important one. Occasional visits from ministers of the Church should be secured, that the ordinances may be administered, and where the number of receivers is sufficient to make it practicable, such visits should be regular and systematic,—annual, quarterly, or monthly, as it may be possible to arrange. Another most important means of association with the general Church is through contributing to its means. If an isolated receiver or group of receivers is so situated that it can receive to some extent the care of a neighboring society, and secure the regular ministration it needs from such society, it would seem appropriate that it should contribute to the Church through such society. If there are no special relations to a particular society, it would seem better that the contributions should be made to the general body, and the ministrations in turn furnished from the general body. As future societies, their nourishment and training in infancy would seem to be the fitting care of the association, and experience indicates that the needed care can be more effectively given through the systematic provision made by the association than through occasional efforts of single societies. As a group of isolated receivers grows in numbers and strength, the inquiry is

likely to arise with them whether their church-life would be more full if they were organized into a society. To establish a New-Church Society in any community where there is not sufficient knowledge and love of the doctrines to make its continuance probable, is a measure of doubtful expediency. There is, at least, an apparent hindrance to the growth of the Church externally, from the institution of societies which can only continue a feeble existence for a time and then die. It is not possible for any who desire to form a society to know that they will continue strong enough to maintain the organization if one is formed, and there should be no morbid timidity that should prevent doing what the plain needs of the present require, lest the ability to continue the provision should fail. It is prudent to take into consideration all the circumstances that surround the particular case to be decided. The probable permanence of the residence of those who would constitute the Society if formed, and the inducements of the locality for other persons who may be interested in the Church to locate there, are matters to be duly weighed. The time when the step should be taken cannot be determined by any general rule or principle in the abstract, but must be a matter of careful judgment in each case. The best practical test that can be given is that of clearly perceived present use. If it is clearly seen that the Church uses which are devolved upon a group of receivers, cannot be as efficiently performed by the associated action which is possible without formal organization as they could be performed through such organization, then the step should be taken. It is wise, however, to test what is thought to be such perception of use by comparison of judgment with the minister who has visited and directed the receivers in their preparatory growth. The minister should advise freely, remembering that in the nature of things it is likely, particularly if he has been a long time in the ministry, that the real needs of the receivers who seek his help are more clearly seen by him than they can be by themselves. It cannot be necessary to add that the duty of a minister to

advise freely does not relieve the receivers themselves from the duty of final decision. At every stage of Christian life, whatever aid and counsel may be obtained from teachers and leaders, the responsibility and duty of final decision must rest with the individual. Whether the allotted duty lies in the associated labors of an organized Society or in the solitary responsibilities of isolation, the duty of each is his own, and must be performed in freedom. All that we may do in this discussion is to seek to help isolated brethren to see their duties and privileges more clearly, not by any means to substitute our sight for theirs. It will help us all to remember that isolated receivers can give to us as much help as they can receive from us, and that all which is done or received is from the Lord.

[The foregoing paper was read at the April meeting of the Massachusetts Association by its author, and served to open a discussion, or, — as we prefer to say, — a deliberation, upon the subject. The remarks made off-hand by various gentlemen, were taken down verbatim, and are here in part presented, in the belief that our readers will be interested in reading them, and in the hope that the speakers will pardon the liberty we take in dispensing with their personal revision for the sake of giving the report in this number. — Editors Magazine.]

Remarks of Rev. J. P. Perry.

I feel disposed to say a few words on this subject, because I am myself a part of it. Standing now in the relation of an isolated receiver, I was very glad to hear what has been read, and can endorse the whole of it with the utmost satisfaction. With regard to the remarks made in the beginning as to the condition of things in heaven, I have been led to think much, and, perhaps, practically. There is a class of angels who live solitary in families, and yet it is also stated, by Swedenborg, that these are among the best of the angels, and are the most centrally located. I do not understand from this that they are the best, because isolated, — in fact, the very reverse of this is true; for if we look at the position in the true sense, they are the least isolated of the whole heaven. The isolated angel, or family, has so close rela-

tions with so many other angels as to be in a centre; and, though isolated, is more widely associated than others. I do not mean that isolated receivers can attain that state here, but that there is a very great difference in the character of isolated souls. Some can stand alone better than others; some can remain centres of influence wherever they are, while others find themselves under the control of influences to which they are subjected by external circumstances. Many depend upon the immediate presence of others, and such as angels are put together in societies. Others live in appearance more solitary.

The practical truth is that an individual in order that he may maintain his position as an isolated receiver, must bring it about by some legitimate means, that he shall be spiritually by no means isolated, and that he shall be in full sympathy with his brethren of the church wherever they are. What we have to advise is that every one should make it in his way to associate and to communicate, as much as may be, with the church, wherever he may be.

I have had occasion to notice the difference between different persons, in regard to the apparent misfortune of being isolated, —some can stand, some cannot. But those who can stand are not, as some might imagine, the aggressive, the combative, those who dare anyone to dispute them, but it is those who are able to be not only firm in their own belief, but able to appreciate the good in those who differ from them.

My attention has been directed to this question, How shall the isolated receiver learn to appreciate what truth there is, and what efficient usefulness there may be, in those who are not of the New Church around him. In order to be good New Churchmen, especially to be good isolated New Churchmen, we need to appreciate this. The state of mind toward the New Church seems to be changing so that there is more and more satisfaction in the association we can have with those around us who still keep with the former churches. I have had some experience of my own during the last winter, and have found a very good state of feeling among members of other churches, a feeling which I felt it to be a privilege to meet and reciprocate. Harm would be done by not doing this, and it is becoming more and more possible for isolated New-Church people to be in a good degree of association with people around them, while standing firmly and affectionately for the New Church.

Remarks of Rev. S. M. Warren.

The fact of apparent isolation cannot, in itself, be always unfavorable. The Divine Providence places man or permits him to be placed, where it is spiritually best for him to be. If he comes up to the full measure of his duty, where he is, if he lives the truth which he knows, and performs faithfully the functions which devolve upon him in the society in which he is placed, he is doing for himself, and the Lord is doing for him the very best that can be done; and therefore the person so placed need not be disappointed or troubled because of his external dissociation from those who are of the New Church. At the same time it should be the wish, and it is the natural tendency and desire of every one so placed to bring himself into external as well as internal association with those of the same faith and life. The law of spiritual affinity draws him externally and internally, — internally first and so externally, — into association with those who are of his faith. It is the same law that causes the association of angels into different societies. There are innumerable societies in heaven because there are innumerable genera and species of character, and they who are most congenial to each other, by the very law of spiritual gravitation, come into association with each other. That law obtains here as it does in heaven, with only such restriction as is imposed by the imperfections that exist in human societies, and in what are incident to this natural life on earth. But some law of spiritual affinity is working all the time to bring men of similar disposition of the same faith and life, into union with each other internally and so externally. And it is a thing that should be always desired and sought after.

I can hardly conceive of a New-Churchman so placed, without the desire to be brought into external connection with those who think and believe with him; but, at the same time, the fact of his isolation is not necessarily to be deprecated, in such a way as to make one discontented with his lot, or to cause him to feel out of place. If he will do what he can faithfully and thoroughly according to the doctrines that he has been brought to believe, if he will do his duty faithfully where he is, he will find that he is where he can work very effectively for his own regeneration.

Remarks of Rev. W. B. Hayden.

The subject naturally divides itself into two parts,— the position of the isolated receiver himself, and the position of the church

toward him. Both aspects are interesting. In regard to the isolated receiver it is to be said that some men will receive a truth so thoroughly into the intellect and thence into the will as to be able to stand alone. There was one of that sort who went into a State where there was not a single receiver. He instituted worship in his office, and then in his house, and so went on, gathering at first a few, then a society, then another, and, finally, an Association was formed. Such are the exceptions, but the practical fact is, that some in a community of people get a very little from the doctrines, some a little more, some more still, and ready to receive more if they could hear and be fed. Others, who declare themselves full receivers, have families, and are located in a community where there is no New-Church society. It is a very difficult matter for them to know what to do, in order to bring their families as well as themselves along in the right way. I will venture to say from thirty years experience that four-fifths of those brought up among New-Church congregations, who are thrown out of the society of New-Church people, will, if not cared for, drift back inevitably into the old organizations, and their children, instead of growing up into the New Church, will grow up into the old.

The practical question for us is, What can we do to reach these various receivers? One method, and a very practical method, is to put a colporteur into the field, and send him to every place where there are one, two, or three receivers. Let him go with the books, and strengthen those receivers by selling them more New-Church books than they already have. I do not believe there are five New-Church families in a hundred who would not add to their libraries, if a man should come with the books and say, "Here is a new and useful New-Church book just published." They would say, "I saw that book noticed, and am glad to get it."

This is one of the uses that the Association can perform. The colporteur should keep an account of what he has done, and where two or three receivers are together in one place, he should call their attention to the fact, and lead them to consider whether they may not come together and be organized into a society.

Twenty-five years ago, in Maine, we put a colporteur in the field, for a time, and great good came from the few seeds then scattered. In Fryeburg the seeds were sown by the colporteur, and when Rev. Mr. Stone went there, he found five or six readers who had been led to adopt the New-Church doctrines by that means. If that

work is carried on in Massachusetts and a colporteur put in the field, instead of twenty societies, in a few years you will have forty. By doing our duty as a mother church toward these isolated receivers, we shall have a large return.

Remarks of Rev. Abiel Silver.

It seems to me impossible, at this age of the world, that a receiver of the New-Church doctrines, living in a Christian land, with a Christian society around him can be entirely isolated. The New Jerusalem is descending more and more, and, although there may be in the leading doctrines of Christians much that is false, yet they have in heart perhaps as broad a charity as we. They are seeking to lead a good life as well as ourselves. They have a belief as real as our own that they must do justly, and love mercy, and walk humbly with their God. They have errors of the head, but a faith of heart which will carry them into heaven. If brought among them, the isolated receiver finds truth and love in them; if he will associate with them he is not isolated, for the goods of truth are in their minds, and he may reach them.

Many New Church societies have started from a single receiver. The isolated receivers may associate with whatever is of the New Dispensation in the hearts and minds of those around them, and bring them forward into the New Jerusalem by themselves leading the life of it.

Remarks of Rev. T. F. Wright.

I would suggest that this is our one-hundredth meeting; that the first meeting was held in Abington in the year 1838, and that it was participated in by five societies only. Of those who were then present only two or three are here now. Thinking over what has passed during that time, with some reference to this subject before us, it occurs to me that we have certainly been prospered. Our progress has not all been in the direction of positive advance, for we have sometimes been permitted to be checked in order that we might obtain a deeper hold of some principle overlooked in the beginning. We now have twenty societies; we have our circles of receivers in large numbers, and we have those who are isolated. What can we do for those? Do we do enough for them? Do they belong to us? Do we belong to them? It seems to me that in all our history we have lacked ideas as to what to do for isolated receivers. We have been willing

to do whatever we could, but have had no policy, while other churches work in such a way that nobody is isolated. People a few miles away from one of our societies are virtually alone. I would express the hope that sometime some young minister will see it to be his peculiar field, and will not wait to be summoned to take position with a society, nor even seek to minister to those considerable circles of receivers who may desire to have services performed in their midst, but who will come to our pastors, and say, "Who are too far away from you to be attended to by you?" If he should come to me, I should tell him about people in the next towns in every direction. I could say to him, "Make your home here while you will, and I will tell you where to go to-day, to-morrow, the next day." We should supply him with books, and enable him to produce a realizing sense of the presence of the New Church where he goes. We should then have something to say soon in the way of additional societies.

I have no proposition to offer, but I trust, and fully believe, that every day brings us nearer to the time when we shall so conduct our efforts that societies will not be the whole sum of our Association, but that groups of people in every important place, and the single individuals will be here, considering what is good for the general body, and from year to year advancing in the work and life of the Church.

Remarks of Rev. James Reed.

This is a subject in which all of us should have a deep interest. It is one which vitally affects the life of our Association, or of any Association of the New Church. The question itself becomes, What shall we do as a body for our isolated members? And certainly there can be no doubt that we do owe them a duty, and that we are lacking in the full performance of our duty unless we perform it. We are told in the doctrines of the New Church that every larger body of men is a man in a larger form. It is a good and efficient body in proportion as it is a real image of the human form, with all its parts related to each other and to the whole, not passively but actively, with a constant circulation from the centre to the circumference, from the heart to the remotest members and back again. This is a picture of what the Church should be; and when we think of any body of the New Church, whether it be a Society, an Association, or a Convention, each of these three grades of associated bodies, as it is formed for particular uses,

bears to us a comparison with which we are familiar,— the relation of spiritual motherhood; and this should never be out of our minds in thinking of our duties.

A society has active and positive duties with regard to all that look to it for spiritual guidance or support. It should have charge of them all, it should keep sight of them all, it should endeavor to provide for them all,— to know all it can about them and about their needs. Whoever belongs to a society should never be lost sight of, but should be kept constantly in mind, and, so far as possible, provided for. Then you have the picture of the human body somewhat realized, you cannot have it until then. As long as there are uses without performance, as long as members are out of connection with the centre or with the whole, the simile fails.

So is it with our Association. It has its field of action and its positive duties, and we are not undertaking any new or strange or just discovered use, nor are we going in any sense into any remarkable experiment, if we make an effort to look after our isolated members. It is our duty to do it in so far as we have the means and ability. We have no right to neglect them; we do not act the part of a spiritual mother to them unless we look after them; they have a right to call on us for that care, for the support and strength of spiritual protection and guidance which we can give them as a collective body with the Lord's help.

It is our pleasure and satisfaction to know from the doctrines of the Church, and it is abundantly confirmed by all observation and experience, that there is good, and most abundant good, in all the churches and denominations around, and more or less reception of the doctrines of the New Church; but it is as yet vague and indeterminate. If we go into the different churches of any one denomination, we find different degrees of it,— in one church a good deal, in another very little, and in none the clear, distinct and positive avowal of New-Church principles. Nor can we depend upon finding it. If we could find it clearly and expressly stated, there would be no call for the New Church as a separate organization; but, because we do not find it there, and because what we do find is more or less mixed up with falsities, therefore for our common spiritual protection and life we form separate bodies, according to the doctrines of the New Church. We cannot spiritually live without them.

There are isolated receivers who are just in this position, and it is these who need the protection of the larger bodies and of their

brethren everywhere. It is not easy for them to go into the churches around them and get the particular food they need, but a still greater difficulty comes with regard to their families. If they have children whom they desire above all things to keep in the light of truth, and under its influence, they hesitate about sending them into the churches and Sunday-schools where they will come into the possible contagion of falsities. We have to distinguish between the most excellent people who are all of them, as we know, bound straight to heaven, and the doctrines with which many of them are associated. There is a duty here involved which seems to me eminently to belong to the general body of the Church, to uphold the hands of those who feel that they cannot live spiritually without that which the Church affords.

One class of isolated receivers has not been referred to, and that is the class of those who spend their summer vacations in the country. It is not a small class, nor a diminishing one. For a period of from two to four months in the year, a large part of our city congregations are absent from home, and I think that whatever may be said about the duties of isolated receivers in a certain sense refers to them. I believe that if we are to be of the New Church, wherever we go we can do something for it, that we all, as a constant duty, should cultivate friendly relations with all with whom we come in contact. While we can most freely recognize the good in them, we can yet be of the utmost service to them and to the church. It is our duty to do the most good in our day and generation, however we may be situated, to let the light of the church shine out through us, and omit no opportunity to communicate the truth which we have to others. I do not believe that the way for us to do this is to take a neutral or inactive position, to follow those with whom we are associated, as if we were not different from them, as if what religious instruction we received with and among them was sufficient; but so far as in us lies, we should endeavor to communicate the fact that we are New-Church people, and the reasons why. If this were done in a neighborly and affectionate way, I believe that good would result to us, and to all with whom we come in contact.

Remarks of Mr. J. T. Prince.

Our essayist has spoken of the form in which we are as a church, and also of the fact that the old churches have a form similar to

that of the new; and the question is, Where should our isolated members be? It seems to me that they should not be in the old church. It seems to me that they should be at the very centre of the new, and that their influence should be felt. They have a certain duty, which we in the churches have not, and, in that sense, they are privileged in having this important duty to perform. What is it? People are beginning to look more and more to what is a man's life, and they are gauging his religion by his life. It is an important duty of the isolated receiver to live well, it is an important duty to join that living well with the strong and emphatic assurance of what is believed. There should not be any doubt in the matter. If asked to take a class in Sabbath School, he should do so, and work faithfully and frankly. There is a certain exclusiveness, which we should try to correct. I have in mind a place where there were half-a-dozen people who believed the new truths. They said in effect, to those of the old church, "Our doctrine is entirely different from yours." They said it in every act of their lives, and they said it so strongly that they would not go to church anywhere. The result was that they did not keep up their religious life. Four times a year they used to have a missionary come to them; but the visits grew less frequent, and their religious life grew less and less, and after an interval of twelve or fifteen years they were actually held in contempt by the people.

We have a duty to the isolated receivers, but they have as well a duty to themselves and to the community in which they are.

Remarks of Dr. S. M. Cate.

I think the discussion develops the fact that this work is to be carried on by organization. It will be very useful to us to have a colporteur in the field: and if some of the ministers not in charge of parishes will undertake missionary work, good will be done. But some plan of organization is needed to carry this into effect, and I hope the presentation of thought here will help to that end, that something good will be developed out of it.

Remarks of Mr. Benjamin Worcester.

Before this discussion is closed, I would wish for a fuller expression of the satisfaction which I believe all the members of this

Association have felt with the truths that we have listened to this afternoon. The wise, the good, the thoroughly practical, the New-Church sentiments expressed gave me, for one, exceeding satisfaction, and I think they did to others. I could wish that the paper had been a report of a committee, that we might adopt it as the expression of the sentiments of the Association.

BOOK NOTICES.

THE BIBLE COMMENTARY. New York: Scribner & Co. Vols. I.–VIII.

THIS great work, of which no notice has yet been taken by our Magazine, has been attracting the attention of Bible students for some ten years, on account of the dignity of those engaged upon it, and of their avowed purpose to stem the tide of criticism which was tending to do away with the sacred character of the Scriptures. This had mostly emanated from those who are known as the Tübingen School, and had made its way into England, disturbing the religious mind, until the times seemed to demand a remedy; and Viscount Ossington, then Speaker of the House of Commons, expressed himself publicly as believing that "whilst the Word of God was one, and did not change, it must touch at new points the changing phases of physical, philological and historical knowledge; and so the comments that suit one generation were felt by another to be obsolete." The Archbishop of York consented to supervise the proposed work; and, after seven years, in 1872, the volume on the Pentateuch appeared.

The books having been given out to the most able critics, the whole work, when completed, will be a monument of the Biblical learning of the day, though it will undoubtedly suffer the fate of its predecessors in failing to suit more than "one generation."

The value of the work to all students lies in its bringing to bear upon the Word of God all the means of understanding the literal narrative which have been afforded by explorations, excavations, and modern research of every sort. The information contained in the works of recent travellers and scholars is here brought into its application to verse or word, improved translations are given, and

the bearing of foreign upon Israelitish life and language is fully exhibited.

To the New-Churchman these volumes stand forth also as a sign of the times. He waits for the revivification of Christian truth and life, so that it will retrieve all that it possessed in the early days, and put on still greater strength. His understanding of prophecy leads him to regard German rationalism as a temporary phase of infidelity suffered to exist for the very purpose of leading Christianity to defend itself. He does not expect that the world will at once come to realize the fact that the Scriptures are both spirit and letter, the two being bound together, like soul and body, by means of perfect correspondence of inner and higher with outer and lower; but he does expect to see some evidence of progress away from a false, blind interpretation toward a reasonable one; and of the signs of such progress the five thousand pages before us are not lacking.

Passing over, then, the phases of criticism, which have been considered in other quarters, let us look at some passages which individually confirm our faith as to the Word.

Of the earlier part of Genesis which, we are taught, was derived from a more ancient Word, this book says: "It has been suggested that 'Moses may have had before him documents coming down from the times of the patriarchs,' etc. — a conjecture neither unnatural nor irreverent. The Hebrew of the first three chapters is emphatically archaic." Approval is also given to the idea that the account of the "Fall" is not literal but emblematical and mystical." As to the unfairness of hostile critics, it is said: "Not only are we required to expound ancient and Eastern phraseology with the cold exactness applicable only to the tongues of northern Europe, but moreover to adhere to all the interpretations of past uncritical ages, to believe that there was but a single window in the ark, that the ark stranded on the top of a mountain . . and other prodigies which the sacred text neither asserts nor implies. It is quite possible to interpret the language consistently with the belief that the Deluge was not universal."

Again, "It is quite possible to believe that Genesis gives us no certain data for pronouncing on the time of man's existence on the earth. Morally, man may have been, in the first instance, in a state of innocence, without being intellectually in a state of eminence."

These and other remarks, scattered through the introduction and

notes of the first volume, indicate clearly the tendency not only on the part of the Bishop of Ely, who wrote them, but of his co-workers, to yield points once regarded as vital, and to advance in the direction of receiving, without prejudice, the light of new truth.

There are many other interesting points, not only confirmatory of that literal rendering, which is the basis of the spiritual meaning, as in "oak or oak-grove," for "plain" (GEN. xii. 6), but indicating a degree of insight most hopeful and suggestive of still greater things. For instance, as to the Divine purpose, it is said: "The visitation of God, whatever form it may wear, is in all ages working out purposes of love towards all his children. The diverse aspects of the Divine nature, to separate which is the tendency of the unregenerate mind of man, and of all heathenism, are united in perfect harmony in the Lord Jehovah. The perfect revelation of the harmony was reserved for the fulness of time." (EX. xxxiv. 6.)

Again, as to the nature of the narrative, we read: "The facts of the bestowal of manna and of water are mentioned as examples selected because of some special instruction wrapped up in particular instances." (NUMBERS XX.)

In regard to the Book of Jasher, and what is said in JOSHUA X., as to the sun and moon standing still, concerning which the well-known teaching of the New Church is that this is an extract from the Ancient Word, and is thus to be only spiritually understood as are those portions of Genesis derived from the same source, Dr. Espin, of Queen's College, Birmingham, says in his notes:

"These four verses seem to be a fragment or extract taken from some other source, and inserted into the thread of the narrative." "All existing information and intrinsic probability lead us to regard the Book of Jasher as one of poetry." "No inferences of a historical kind can be drawn from a passage conceived in a highly poetical and completely figurative strain." "The whole passage may, and ought to be taken as a fragment, of unknown date and uncertain authorship." "We may claim liberty to think that the poet who wrote in the Book of Jasher the ode, of which a few words have come down to us, did not dream of a literal standing still of the heavenly bodies."

We notice also a marked change from former custom, in the way in which the Old Testament characters are spoken of by Prof. George Rawlinson, author of the "Five Great Monarchies"—

"We must not expect Gospel morality. David was not in advance of his age in the respect of love of enemies." (I. Kings ii. 5.)

The prophets are the weak place of these commentators. They treat the literal meaning in that helplessly conjectural way which must seem to themselves utterly unworthy to be the final interpretation of these books. A single example is sufficient, to be found in Daniel iv. 15, in the note upon the band of iron and brass about the stump of the tree, where the late Archdeacon Rose wrote "typifying the fetters used to bind violent lunatics"; and the writer who finished the work has added — "or simply typical of the bands of darkness and madness, or again, of the bands of mercy and restraint." Contrast this with the accurate interpretation as to the preservation, by means of natural good and truth, of some life in the perishing church; found in No. 630 of the "Apocalypse Explained," and we shall be led to say, with all respect, that neither the Church of England, nor any other, can, of its own light, give the true spiritual meaning of the Word. The Lord alone does this, and it seems sometimes as if the light shone in the darkness, which comprehended it not.

But he who looks patiently for signs of the dawn in this respect will not fail to find the desire to see more than the letter reveals. Of the capture of Jericho, it is said: —

"The chapter has indications of a further import and bearing than such as concerned Joshua and the Jews. The fall of Jericho is an acted prophecy which sets forth the overthrow of all that resists the kingdom of which Christ is the head."

So Bishop Hervey, treating of I. Samuel i. 2, says of the barrenness of Hannah, Rachel, Elizabeth and others: —

"This justifies us in seeking a mystical sense. The weakness and comparative barrenness of the church of God is probably intended to be foreshadowed."

The annotator of Hosea says "the course of proceeding enjoined upon Hosea is related solely with reference to a symbolic meaning."

In the last volume, writing upon the Gospel of John, Canon Westcott, Regius Professor of Divinity at Oxford, uses these remarkable words:

"The historical unity of the book is completed by a moral and spiritual unity. The characters which move about the Lord offer typical representations of faith and unbelief in their trials and issues. It is a revelation of the eternal under the forms of time. The miracles are signs, for they make

men feel the mysteries which underlie the visible order. . . There can be no doubt of symbolism. . . The change of the water into wine has been rightly felt to be a symbol of Christ's whole work. The one miracle of the risen Lord is the figure of the history of the church. The long night passes in what seems to be vain effort. Christ stands in the dawn upon the shore, and in due time is revealed in blessing."

If these noble men have toiled, in some sense, in the night, which resulted from the decline of Christian life and learning in the "dark ages," so would the dawn seem to be forecast in their own words. Canon Westcott's closing words, as to the depth of meaning of the Gospel, are: "The student himself limits the meaning which he finds in them." This is more true than the Canon may have realized, and it applies to New-Churchmen and all others, that the Lord has opened to the world the genuine, glorious meaning of this and all parts of the Word, and ourselves alone limit the extent of our enlightenment.

If this great commentary marks an era in Christian progress, it also summons all who have the light to let it so shine that others, seeing their good works, may glorify the Father who is in heaven.

T. F. W.

Bible Readings on the Progressive Development of Truth and Experience in the Books of the Old Testament. By H. W. S. Willard Tract Repository, Beacon Hill Place, Boston.

We have read this book with great interest. Some of its statements are remarkable, coming from the source they do. We quote quite freely from the book because the effect that the New Age is exerting upon Christians around us is a matter of the liveliest interest to all who accept the Lord in his Second Coming.

In the preface, the writer of the book, who is reported to be a woman, says: —

"My object has been, not to explain the Bible, but simply to give, as far as I have seen it, the deep, inner sense of the Books of the Old Testament. . . . These views have been made so great a blessing to my own spiritual life that I long to have others share them with me. There may be very honest doubts as to the correctness of interpreting the Old Testament in this typical way, and I would not contend with these. But I have found in my own heart, and in the hearts of many others, a certain spiritual sense which has led us intuitively to accept and enjoy this application of the Old Testament Scriptures; and it is to such I speak in this book."

The writer then cites passages from the Apostolic writings,

favoring her manner of interpretation. She speaks thus of the Book of Psalms: —

"The Book of Psalms has sometimes been looked upon as a sort of Diary kept by our Lord, for himself and his people, in which are revealed to us the deep, inward emotions of his heart, under the aspects of his life as the Divine Man; and also the feelings proper to those in whom he dwells."

She adopts these sentiments as her own further on in the book, and adds: —

"The Psalms let his people know a little of the deep, inward emotions he experienced as a man, bearing the awful burden of humanity, partaking of our nature, and tempted with our temptations. In other parts of the Bible we have the details of his outward life while on earth, and learn what he did, and what was done to him. But here we have the record of what he thought and felt while going through all these. The Psalms might be called the *heart* of the Bible."

Of the Land of Promise the writer says: —

"Canaan seems to me to typify that experience in the Christian life which is called variously, sanctification, perfect love, the rest of faith, the interior life, the higher Christian life, and many other names, which all, however, I believe, mean one and the same thing. According to my understanding of it, that at some certain time in its experience the soul finds in the Lord Jesus Christ, not only a deliverer from the *guilt* of sin, but also a deliverer from its *power*. . . . The way into it is like the way into the promised land out of the wilderness. It is by the pathway of consecration and faith. Entire surrender to the will of God, and perfect trust in his love will take thee there."

She speaks thus of the dark things in the leading of the Divine Providence: —

"The subtle forms of self-life that would ruin us, if left undiscovered and unchecked, are often most vigorous in those whose outward walk is all that could be desired; and it needs sometimes a very sharp discipline to uproot them. He loves us too much to permit any evil to linger undiscovered and uncured in our natures. This is not severity but mercy. For the great object of all discipline of life here is character-building."

Again, "lives that we call wasted, which have ended in humiliation and sorrow, are not really wasted, but are simply stripped of that which separated them from the Lord, and from a perfect conformity to his likeness; and that man is happy who goes into the next world emptied of self, no matter how painful the humbling may be."

She thus speaks of the Lord: —

"The will of God is the will of love, and the will of love can never be anything but richest blessing to the loved one. We know that where we

love, our will towards the object of our affections embraces and demands only their blessing and their happiness. Our own happiness is as nothing in comparison, and our only trouble is that we cannot find ways enough to express and pour out our love. . . . If this is true of our paltry human love, what must it be with the infinite, unspeakable, and unknowable love of God?"

Some of the writer's ideas are crude and erroneous. She thinks that the Second Coming will be a literal coming in the flesh. Although regarding Canaan as a type of heaven, she believes that the Jews will again inhabit it, and dwell there in peace and happiness; her idea seeming to be that every truth has a literal as well as spiritual fulfilment. She does not have altogether a just estimate of faith. Despite all these failings, which are to be expected in writings not produced in New-Church light, the excellencies of the book are many. The book appears to be the work of a sincere person who is trying to live the truth she sees. The influence of the book is, accordingly, encouraging, elevating, hopeful. Much light is thrown on many passages of Scripture, and their practical meaning is emphasized. The book is valuable because it locates some of the more advanced minds in the denominations around us. It develops our affection for those not yet in New-Church light, and shows how they can be useful to us who have the light.

W. G., JR.

THE BIBLE: ITS TRUE CHARACTER AND SPIRITUAL MEANING. L. P. MERCER. Chicago: Jansen, McClurg & Co. 1879. pp. 197.

THIS little book would have had earlier notice if it had reached us in season; but we have read it with very great pleasure, and wish, even tardily, to express our belief that it is capable of doing much good to the world.

It consists of lectures prepared for delivery to those more or less unacquainted with our doctrines, and is printed for the sake of reaching a larger but similar audience. And wherever there is conscientious hesitancy or reasonable doubt, due partly to sceptical criticism, but much more, we think, to the advancing spirit of the age, which bids men yield up false or faulty opinions, thither this book will come with a good message.

The six lectures refer to the leading principles of revelation, inspiration, and interpretation, bringing forward frankly but always kindly the failings of current systems of belief, building up rather

than pulling down, not giving the hungry the stone of argumentative, dogmatic truth, but rather the bread of living reasonableness.

Mr. Mercer's position as pastor of a flock gathered in a public hall in the midst of a large city, colors his style a little, but it is on the whole clear and forcible. He seems likely to do good service to the church, not only in the negative line of disarming prejudice, but in the more positive one of building up a society where there is apparently an excellent field for doing so.

Readers will enjoy the originality of conception shown in the treatment of the difficult parts of the subject. A single extract will show this quality: —

> "The parable of the Prodigal Son is to the child a simple story, presenting a vivid picture of personal history; the youth learns to regard it as history teaching by example; the man perceives that the historical form is only an investiture assumed for the purpose of illustration; throughout this process, the spiritual interest of the story is developing in clearness, till finally the image of the fatherhood, forgiveness and providence of Divine love, which was not wholly absent from the child's first impressions, becomes supreme to man's thought. . . Transfer it to the Book of Samuel, give names to the father and sons, think of it as a historical occurrence, and what is changed by the transference? Its exquisite portraiture of the tenderness of Divine love toward human waywardness would be the same, and the same, too, the progressive development of its lessons to man's expanding consciousness."

The author has a happy way of stating current forms of belief, which gives evidence that he realizes the exact positions which his hearers or readers may severally hold; and the book will not produce the slightest enmity in the mind of any reader of religious sentiment,—which seems to us the true spirit of New-Church work.

We feel bound to add that there are some defects, all of which might be remedied easily in a new edition. Mr. M. seems not quite exact in his explanation in the first lines of page 50; and he is occasionally careless in expression, as in "function of criticism will pale," or, "literally understood, it cannot be understood at all"; and in a few other instances. Moreover, his proof-reader spells imperfectly; as in "primatively, obediance, discent, defense," and uses singular verbs with plural subjects. The style of mechanical work is also, it seems to us, below that which should now characterize our publications; and it is to be desired that the facilities afforded by our Board of Publications should be employed in printing and disseminating a book capable of performing so much use.

The work in which the writer is engaged is one in which all our readers have a deep interest; and they will be able to learn for themselves, while reading this book, just what he is attempting to do, and when the outward form of his volume shall have been made worthy of it will be glad to co-operate with him in extending its sale and usefulness. T. F. W.

THE YOUNGER EDDA, ALSO CALLED SNORRE'S EDDA, OR THE PROSE EDDA, with an Introduction, Notes, Vocabulary, and Index. Translated by PROF. RASMUS B. ANDERSON. Chicago: S. C. Griggs & Co.

THERE are two Edda's, the Older and the New or Younger Edda, which is an abridgement of the Older, and which is here presented to the English reader.

These are books composed in the Icelandic language, containing the religion and mythology of the ancient Scandinavian nations, intermixed with some historical traditions concerning them. As remains of antiquity, such works will always have their peculiar value and interest to the investigating mind, that is desirous of exploring the past history and mental condition of our race. But to the New-Churchman, who has learned to regard them as fragments rescued from the fatal shipwreck of the once noble Ancient Church, formerly so widely spread over the Old World, and of the most excellent science of correspondences which was cultivated therein, they have an additional degree of interest. We can no better illustrate the nature of the volume before us than by quoting the titles of a few of its chapters, as follows: — "Gefjun's Plowing," — "Of the Highest God," — "The Creation of the World," — "The Golden Age," — "Of the Wonderful Things in Heaven," — "Loke and his Offspring," — "Life in Valhal," — "Odin's Horse and Frey's Ship," — "Thor's Adventures," — "Idun and her Apples," — "Loke's Wager with the Dwarfs."

In our utter ignorance of the original, we are unable to judge of the merits of this work as a translation; but we are assured that it is more complete and accurate than previous attempts of the kind in English. We doubt the propriety of inserting such obsolete English words as "hight" instead of called or named, for no other apparent reason than to give an air of antiquity. The author has also used inversions which are quite unusual in English prose. But these are only trifles. Those who wish to examine the hitherto little known Scandinavian Mythology, which is substantially the

same as that of the Teutonic nations, of which our Anglo-Saxon ancestors were a branch, and to compare it with that of Greek and Roman antiquity, will be thankful to Prof. Anderson for this work of his, and they ought to give him due credit, in addition, for the carefully prepared explanatory parts of the work. The Northern Mythology will perhaps be found more wild and rude than the classical, but for aught we can see, it may be quite as deserving of study as the latter, which has formed so essential a part of the higher branches of education in civilized countries, that the names of heathen deities have continued to be almost, as it were, household words in Christian lands, and almost as much believed in by some nominally Christian poets, if we judge by their writings, as the Lord Jesus Christ and his apostles.

No intelligent New-Churchman need doubt that Swedenborg has pointed out the true origin of the mythological legends. The learned, however, of the present day are inclined to regard them as founded upon historical subjects, and symbolizations of the powers of nature. Professor Anderson can help us along no farther than this. But this may be accepted as a step in the right direction, if we consider that the operations of nature furnish many of the correspondences which are involved. But to go no farther, and to regard the whole from a merely natural standpoint, is a view too shallow and insufficient for a satisfactory explanation of the matter. We may perhaps predict, that ere long, the real internal and spiritual character of the ancient myths will begin to be suspected and sought for.

We will venture to hope that the learned author will find encouragement to continue his labors in this direction, so as to give the Older Edda also to the English public. D. H. H.

Swedenborg and the New Church. By James Reed. Boston: Houghton, Osgood & Co. pp. 143.

The Pastor of the Boston Society delivered, during the past winter, eight lectures explanatory of the general principles of our faith, and has now given them to the world in book form. The lectures were published in full by a leading daily newspaper, and were thus brought at once to the knowledge of many thousands of readers; but it is certainly well that they should be printed in this form, and, if printed at all, it is well again that they should have the exquisite finish of this volume, and the imprint of Boston's leading publishing firm.

Mr. Reed made no effort to say anything new to the well-read among his own people, but, as he says, prepared and delivered these lectures in view of a "growing desire, on the part of intelligent persons in the community, for a brief and clear statement of the principal teachings of Swedenborg." With this intent the first lecture gives a brief and carefully worded account of Swedenborg and the New Church. The reader notices at once that no attempt is made to demand assent to claims which a mere inquirer could not understand, but the end of giving an idea of the character of the man and of his office, is gracefully attained. We quote a specimen paragraph:—

"By the term 'New Church' is meant not simply the substitution of one system of religion for another among men, but a radical change in their habits of thought and modes of life, a renewal of the mental and spiritual air which they breathe, a fresh impulse and direction given to all their efforts and activities. The New Church, in a broad, general sense, does not consist of those alone who professedly receive the new doctrines, but includes men and women in every part of the world who are, directly or indirectly, sensibly or insensibly, affected by the new influences. Swedenborg stands before us as the herald of a new age, and his writings as an exposition of its distinctive religious truth." (p. 8.)

This lecture seems to us to constitute a fitting and inviting introduction, and its closing words are especially weighty:—

"My sole object in the preceding remarks has been to point out the position which the Scriptures hold in New-Church theology, and to emphasize the fact that every important principle in what is known as Swedenborgian belief is deduced from the Word of God. The New Church as an outward organization may be defined as a body which believes in a definite spiritual sense within the letter of the Bible, and in a system of doctrine which that higher sense discloses, — Emanuel Swedenborg being its exponent and interpreter." (p. 23.)

Space does not permit us to quote from the subsequent lectures, which treat of the "Sacred Scriptures," the "Divine Nature," and "Providence," the "Incarnation and Redemption," the "Holy Spirit and Regeneration," the "Spiritual World," "Death, Resurrection and Judgment," and "Marriage." The last lecture, which the ill-considered utterances of a Boston political and religious orator had rendered timely and necessary, will be found especially interesting.

For a book to be handed to one wishing to gain some idea of our faith easily and accurately, we know of no volume that is superior to this, and we trust that it may have a wide distribution.

W.

THE CHILD'S BOOK OF LANGUAGE. No. 1. Stories in Pictures; No. 2. Studies in Animals; No. 3. Studies in Plants; No. 4. Studies in Words. By J. H. STICKNEY. D. Appleton & Co. New York, Boston, and Chicago.

VERY delightful indeed to all people interested in children, and especially to New-Church people who have been looking for such developments, is the appearance of these little pamphlets, each one having for preface a letter to the scholars. It is pleasant to think of the teacher with a little group around her, showing one of the pretty pictures at the head of a page, and setting the children to thinking about the boy or dog as to what he is doing, and so forth. Each lesson puts one thought into the child's mind, enough for a line or two of the space below, and the end of the lesson is to write something under the picture. When the page is full, the child has a little story of its own composition, and the exercises have included almost everything; — culture of the powers of observation, imagination, and description, with lessons in language, spelling, writing, punctuation, and composition, and natural history too. The series has a teacher's manual, and seems a long step in the right direction. W.

Oriental and Biblical Journal. — Rev. Stephen D. Peet, of Clinton, Wisconsin, editor of the *American Antiquarian*, has just begun the issue of a quarterly devoted to recording the results of researches in all Oriental lands, — "of everything that may serve to illustrate the history of the human race, or confirm the truth of the Scripture record." Persons interested in this subject will find here accounts of all that is doing in Palestine and elsewhere, to bring to light the history of past ages, and to make clear the literal meaning of the Scriptures.

This seems to us one of the most delightful fields in which the energy of a New Age displays itself, and we are glad to see that Rev. T. O. Paine is to be a regular contributor, joining Drs. Selah Merrill, Howard Crosby, James Strong, and others.

Readers will find, in the first number, communications and extracts from many quarters, all brief, but all interesting; and they will see that the editor has his heart in providing for clergymen and others all possible information as fast as it is obtained. It is certainly true that the insidious attacks upon the Word, which have arisen with the increase of historical studies, have resulted, under Providence, in stimulating research to such a degree that

every cavil finds its answer, and only the falsities of a system founded upon ignorance, and not upon the Word, will suffer, leaving the Word, rationally viewed, unharmed and invincible. We hail the coming of this journal as an opportune event in religious literature. W.

The Literary World does its work excellently. Its criticisms of recent works are thorough, independent and kindly, and we feel indebted to it for holding its court of current literature, and applying its righteous laws so justly, especially to fiction. Its field seems to be as wide as publishers see fit to make it, and it even enters modestly the domain of theology, which seems now to be producing an immense amount of literature. We have noticed a brief reference to "Lost Truths of Christianity," which the critic discerns to be a "Swedenborgian" book; and of Mr. Giles's volume on the "Second Coming of the Lord," it has said, pleasantly, —

> "An exposition of the cause, the signs, and the effects of what is known as the Second Advent, made from a Swedenborgian standpoint. The author's interpretation is a spiritual one, and so far it seems to us sound."

We feel compelled, however, to make one criticism on the whole. We may misjudge, but we think we find, here and there, an unpleasant trace of the ministerial office in the work of one of the editors, — unpleasant, because indicating that inexcusable tendency to sacrilege which unhappily characterizes the diction of many ministers, especially ex-ministers. We refer to the flippant use of the words of the Sacred Scriptures. Though others may not hold the Word sacred in the degree in which New-Churchmen regard it, yet can they give good reason for making use of its texts for the mere purpose of adding to their style a fictitious piquancy?

We lately had occasion to run over a six-months' file, and were delighted with everything but this, showing itself not once nor twice. A treatise on engraving, by Linton, gave occasion for saying that he spake with authority, and not as the scribes; a review of Symond's "Greek Poets," speaks of his attention to certain poetic fragments "that nothing be lost"; and a novel is dismissed with the remark that it has no beauty that we should desire it.

Would it not be but good taste in the senior editor, if it be he, to drop this, and to use his great influence against it, as the Rev.

Phillips Brooks has done so usefully? The *Literary World* would then be just what it attempts to be, and this is saying a great deal. W.

MONTHLY NOTES AND COMMENTS.

Unitarian Theology.

Writing on the birth-day of Channing, we yet do not propose to call attention at this time to the man,— but to the principles of which he was the exponent. It is a little singular, but not strange, that this form of religion, being at first only a protest against "Calvinism," should have made no statement of positive belief for many years, till, indeed, it became absolutely necessary to do so, lest the doubting spirit which had begun by giving up falsities should go on to give up all the truths.

The common opinion in other circles is, that this denomination is to divide, ultimately, in the two directions of positive Christianity and equally positive Materialism, pantheistic or atheistic; and that as a body its function has nearly terminated. We of the New Church know that, in this advancing age, nothing good is to perish. Materialism will die in good time unwept; but where there is acknowledgment of God and the Word, there is life in greater or less degree.

The question is often raised, Why did not the influence of Channing and others, which divided churches in New England and founded a denomination, continue to spread till the same events which transpired here reached over the Christian world? Why did it scarcely reach New York in its first strength? The answer which one who was brought up to this faith, but who left it for that of the New Church, rejoicing as one who welcomes the coming of spring, would give to these inquiries, is, briefly, that the change in the faith from the early to the later form of liberalism chilled the ardor of the attack upon the doctrinal errors of Calvinism ere more than a corner of the field had been gained. It is matter of fact that the number of Unitarian churches soon reached their virtual maximum, while the older denominations, gradually laying aside the falsities complained of, have, especially of late years, gained strength. The result of the contest, should the Unitarian body continue its movement toward scepticism as re-

gards belief in a personal God, and the great Evangelical body continue to lay aside old falsities, cannot be doubted. Those who are on the Lord's side will prevail. It is the body whose prayer is, "Even so, come, Lord Jesus," which will receive the Spirit which He sendeth from the Father; and this Spirit, abiding with them forever, will guide them into all truth.

Upon the early part of the contest between these bodies, the New-Church people of sixty years ago looked with calmness, believing that their own part lay with neither side, though they rejoiced at the removal of barbarous errors, and believed that, under Providence, good would come to those of both sides who should reverently seek the genuine meaning of the Scriptures. But they were early disappointed in the course of the Unitarian body, and would have been shocked to believe that Theodore Parker was not the final stage to be reached by the reaction from Calvinism.

The Statement of Belief referred to is one adopted in New Hampshire, and well spoken of at large, though utterly rejected at once by some, one saying that "a creed is like a growing boy's last year's jacket;" and another protesting that he "does not believe in Jesus of Nazareth as 'the Christ,' for he holds it possible for any other son of man to attain the same elevation of character." The article of the "Statement" which bears on this point reads, "we believe in Jesus Christ, the well-beloved Son of God," and a subjoined analysis says, "He is *the* Son, the highest manifestation of the filial spirit in religion, and of the holy character in which true sonship to God consists. In the New Testament he is always represented as subordinate to God, but as having the spirit of God without measure. 'God was in Christ,' but Christ was not God." References to confirmatory passages are given in all but the last case. That these references have been mated over and over with counter references by the opposite party, everybody knows. That to say in the same breath that one is subordinate to God yet has his spirit without measure is to say that the subordinate person is also infinite,— a contradiction in terms. But it is not our purpose to find fault. We would express our hope that no statement so ambiguous will long satisfy the reverent-minded in this body, but that they will seek and will obtain a clear perception of the Divine Unity and of that system of faith under which apparently contradictory passages constitute a harmonious and soul-satisfying account of Him who was the "God in Christ," "the only wise God, our Saviour." (JUDE, v. 25.)

Almsgiving.

In our April number we gave, in an extract from *Harper's Weekly*, some very sensible views upon the above subject. We notice in a subsequent issue of that periodical more suggestions, in a similar direction, of much practical value. They are contained in an editorial entitled "Charity *v.* Almsgiving." The article is suggested by the recent sentence and conviction of Cowley. The editor says: —

"The conviction and sentence of Cowley for abuse of the children under his charge, and the revelations constantly made of the perversion of money given for charitable purposes, strongly point a moral upon which we have often insisted, — that it is better not to give at all than to give ignorantly. There are sharpers and swindlers in charities as in every other kind of activity. From the professional beggar, who deliberately chooses begging as his business, to persons like Cowley, who open houses for the reception of children under the law, there is immense cunning employed to turn to selfish uses the money generously given for humane objects. A great proportion of this money also is selfishly given; that is, it is given without inquiry, to avoid trouble, and with a vague feeling that the mere giving is in itself a virtue. Many a man goes along the street with a firm consciousness of merit and of having done a Christian duty because he has just given a sixpence to a liar to get drunk with. . . . It is an assertion quite within the truth that half of the money annually given for charity in the city of New York alone — and it is relatively true of every large town and city — would do twice as much good if it were intelligently given. . . . There is a simple and obvious course for those who wish to be intelligently charitable. It is to select agencies that they personally know."

The editor speaks of the "Society for the Relief of the Poor," as an efficient agency for the purpose in New York City, and of the State Charities Aid Association as an agency for the State at large, which has its local visiting committees, in various counties. Of the working of the system a particular example is given. Thus: — "In one suburban town that we know, this committee cooperates with the Superintendent of the Poor, so that every case in which county relief is asked is investigated before aid is given. The town is divided into districts, and for each district a member of the committee is the visitor. Applications at the door are referred to the visitor, and the result is that three great objects of charity are accomplished, — the relation of personal interest between the poorer and the comfortable classes is established; the relief is wisely and intelligently given; and the growth of pauperism is not fostered. The organization is known throughout the town, and begging at the door has consequently diminished. . . .

This is a practical system of wise and efficient charity, which may be adopted in any rural community, and which is most beneficent. It is not open to the reproach of "machine" charity, if by that term is meant a hard and unsympathetic charity. There are those who think that individual charitable work should not be delegated, and that Christianity requires giving to the poor. Undoubtedly; but loose and irresponsible and ignorant giving at the door and on the street is "machine" Christianity of the poorest type. Is it Christian to multiply paupers carelessly? Is it Christian to support idle drunkards with the wages of honest and hard-working sobriety? Is it Christian to give to a "gin-mill" under cover of relieving distress? Forty-eight per cent.— nearly one-half— of the beggars upon the street are impostors. Is it answered that it is better that ninety-and-nine impostors should be fed rather than that one honest sufferer be starved? Granted; but is it not best of all that the sufferer should be fed, and the impostors exposed and reclaimed? The Cowley disclosures, bad as they are, not only arraign him; they accuse all those who think that ignorant giving is charity. The charity fund of society demands as intelligent a distribution as any other public fund."

Dreams.

The brief paper by Mr. Sampson Reed, which we print in this number, will be welcomed by all, and especially by those whose memories go back over the long period during which Mr. Reed has been an editor and contributor to this magazine. In connection with the subject, we are reminded that the biography of that gifted young orator, Henry Armitt Brown, contains a remarkable account of a dream experienced by him. He seemed to be attacked by a ruffian, and to be forced to a struggle for life. The contest lasted some time till friends, whose faces he recognized, were seen to rush to his rescue. But at that instant, he received a violent blow from the weapon in the hand of his foe, and he experienced a sensation of numbness extending from his cleft forehead through his body. After a time he awoke, and found himself unharmed. The dream had occurred within a short time after he had lain down.

The singular circumstance is that next day he was accosted by an intimate friend who had dreamed at the same moment of finding Brown in the clutches of a murderer who inflicted a fatal blow

on his forehead just before the friend reached him. The other had waked with the tears of sorrow on his cheeks. His description of the man and his clothing tallied exactly with what Brown had observed in his own dream. A week later, he found that another friend had dreamed the same dream, and had also rushed to rescue him, but was too late. Both these friends were among those seen by Brown to run to his assistance, and the three dreams coincided in every particular.

The truths of the New Church certainly throw a flood of light on this subject, teaching us of the fact that every thought has extension in the spiritual sphere, as a pebble falling into a lake extends the shock in every direction. Our thoughts come and go, affecting all who have any near spiritual connection with us; and their thoughts, without our knowing it, affect ours. Unless there were this connection by means of which all that comes to us is in a degree shared by those to whom we are adjoined, praying for others would not convey to them the benefits for which we ask, and which we realize that we receive, and would be but an act of blind faith.

One other particular of Mr. Brown's dream is worth recording. He says that after receiving the wound, he seemed to be suspended in the air over his body which he could see taking on the hue of death; could hear the weeping of his friends, growing less and less distinct: and then, as he says, "a delightful sensation of sweet repose crept over me, precisely like that I experienced at Cape May when beginning to drown; I heard exquisite music; the air was full of rare perfumes; I sank upon a bed of downy softness,— when, with a start, I awoke."

Mr. Brown's momentary experience of life without his natural body might have taught him that which would have comforted him at the approach of the event which transferred his wonderful powers to the higher world, when his life had lasted but thirty-four years. And similar experiences should comfort us all. There is much instruction to be had from our dreams if we would but heed them gratefully and without superstition.

Slander.

The Boston Monday Lectureship was organized by friends of Rev. Joseph Cook, for the purpose of giving him opportunity to discuss the scientific, political, and theological questions of the day. Mr. Cook brought to the platform unusual oratorical abili-

ties, and ample self-reliance, enabling him to treat the most difficult themes with ease if not with judicial fairness and thoroughness. He has been repeatedly charged with misrepresentation through ignorance of matters both scientific and religious, and our readers will see this for themselves in the extract we quote. The lecture was given February 23d, and we immediately prepared a rejoinder, but it was accidentally omitted from the April number, and now the course has abruptly closed in financial embarrassment, and the accusation is forgotten; but it is not too late to say that we doubt the wisdom of the lecturer in treating of an improved ballot-box, and the profound subject of modern spiritism in the same hour, and we utterly deny his slanderous accusation.

Having numbered his paragraphs to give greater effect with some of his listeners, he came to the eighteenth, and said:—

"I know what I venture in my next proposition, but it is not the custom, I hope, of any one who reveres the scientific method to avoid unpopular issues.

. . . "If Swedenborgianism, for example, be taken as a system of belief attested by the most remarkable communication known to modern history, between men and spirits, it must yet be said that, granting all these claims for the sake of argument, Swedenborgianism is attested as a Divine revelation only by merely superhuman, and not by strictly supernatural acts. It is discredited also by the indisputable fact that portions of Swedenborg's inculcations as to social life, marriage, and the family, are contrary to natural morality, and would work incalculable mischief if put into practice (as they rarely or never are, even by Swedenborgians themselves)."

We will only add that we believe the Monday Lectureship might be made in other hands a useful institution, promotive of truth and righteousness; and that there are those really learned and truly great, who might occupy its platform with benefit to the community.

Quiet Funerals.

Those who look at funeral ceremonies from a merely critical standpoint may not appreciate always the intense desire of those who have been affected by the removal of a very dear friend, to omit nothing which would seem to express respect and affection. That this leads to the observance of customs which are not unobjectionable, all will grant. Profuse displays of flowers are not better than simple decorations, nor are expensive processions more respectful in most cases than the escort of the nearest friends. We look to see good result from all reverent agitation of the sub-

ject, and would commend the action of the churches in Worcester, Mass., which have united in a suggestion that no public funerals occur on Sundays unless in cases of absolute necessity, and then with as simple services as possible; that in all cases show and expense be avoided; that the great majority of burials be private, with no public exposure of the body, the friends alone retaining the privilege of farewell.

When we reflect that our friends, on the third day after death, are already aware of the presence of the angels who will make them welcome with every kind and wise attention, we shall hesitate to do more in the way of funeral observance than to express in the most devout way, our gratitude to the Lord for all his mercies, our desire humbly to submit to his will, and our affection for the dear one whose tabernacle of flesh, no longer occupied, we tenderly lay away. An increasing certainty as to the existence of the spiritual world will produce in time, such customs as to funerals, or such modifications of present customs, as will express the best feelings reverentially, yet rationally. All that has to do with gloom will yield to the expression of submissive tenderness; and all that is of display, merely, will pass away.

The people of the New Church are looked to in this matter, and it is their duty gently to resist the temptation to follow custom blindly, and in funeral rites to substitute "beauty for ashes."

Reprobation.

The *Christian Union* styles the doctrine of reprobation, — the eternal and unconditional decree that certain men should be consigned to eternal torment, — "monstrous," and says that it is "repudiated by most Roman Catholic writers, by all Lutherans, Methodists, and Episcopalians, by the great majority of Baptists and Congregationalists, and certainly by more than half, probably by more than seven-tenths of Presbyterians," and vindicates Christianity from this doctrine as a relic of inherent human narrowness," which manifests itself as fatalism in various forms. Christianity is declared to be no more answerable for it than the summer sun for the bank of snow left by the winter in Tuckerman's Ravine, Mt. Washington.

As the sun rises higher and higher we shall expect to see it gently remove some other relics; but we hail this repudiation of "Calvinism," in the belief that its hold upon men is loosening forever.

The Molokani of Russia.

We have been interested in an account of a people discovered in Russia by Mr. Wallace, author of the celebrated work on that country. They are regarded as heretics by the Greek Church, but are suffered to live undisturbed in the district north of the Caspian Sea. The Scriptures are the only rule of conduct; an interpretation "in the spiritual and not in the literal sense;" utter absence of that "dogmatic, quibbling spirit, which is the soul of sectarianism;" the early apostolic church taken as a model; religious services consisting of psalm-singing, prayer, reading of the Scriptures, and serious conversation; doctrinal difficulties settled by texts, if possible, and if not left open; and the acknowledgment of no earthly authority in matters of religion, seem to be noticeable and very interesting features of the "Molokani."

The New Church Abroad.

London.—The Swedenborg Society has received a large gift from Dr. Jackson, of Oregon, to be used in translating the theological works of Swedenborg into foreign languages. "Swedenborg's table, used by him while living at Shearsmith's, London," has become the property of the Society. This is the table of which Mr. Robert Hindmarsh said that "Mr. John Barge of Manchester purchased, at more than treble its value, an old table, formerly the property of Mr. Shearsmith, and the very same on which Swedenborg wrote several of his latest productions." (Tafel's Documents, n. 265.)

Edinburgh.—The Society in this city, for which Rev. William Bruce formerly labored, has been without a settled minister twenty-eight years, but has nobly preserved its organization, and has been rewarded by securing the services of Rev. William A. Presland, formerly of Keighley. Mr. Presland was informally welcomed to his work on the evening of March 5th; the spokesman of the society saying to him, that "they would receive him willingly as a teacher, would reverence him as a minister, and give him a hearty reception at their hearths and homes as a friend. He would be glad to know that, though he came to a small society, it was an undivided one, having not one jarring element, and he trusted that Mr. Presland's labors would meet with no obstacle in extending the walls of the Holy City, New Jerusalem." Edin-

burgh reports to Conference fifty-one members, and twice as many in Sunday School.

Wales.— *Morning Light* prints an interesting letter from a Welsh Independent minister, who says, "I have been a constant and believing reader for the last three years. I have read prayerfully through T. C. R., A. R., H. H., E. U., and two volumes of A. C. I have found them most fascinating ever since the first day I began to peruse them. Divine grandeur and sublimity, and the humble simplicity of a child meet together in these works as in no others. I see clearly, as I never saw before, the unutterable glory of religion, its everlasting harmony with all nature, with true science and reason, and with all that is in man. . . . All the children of light are bound to testify of its sweet and renovating influence." He is the second Welsh minister who has lately appeared to be thoroughly receptive.

Hungary.—The friends of the New Church at Budapest, the Hungarian capital, after meeting privately for some seven years, have made application to the government to be recognized as a religious body. They have procured the translation of "Letters to a Man of the World," and are proceeding with that of "Heaven and Hell," for the sake of diffusing "our splendid spiritual undreamt of treasures among the fifteen millions of Hungarians."

Poland.—Rev. A. Shiuck has collected the first Polish New-Church Society in Movethen, East Prussia. He has been ordained by the German New-Church Conference, and receives assistance from them and from England.

India.—Mr. Dadoba Pandurung, of Bombay, says somewhat enthusiastically—"The name of Swedenborg, which was not even heard in this country two years ago, is now in the mouth of every native student."

South Africa.—The Swedenborg Society, of London, have lately placed books in the hands of Mr. L. P. Ford, of Pretoria, Transvaal, advocate, who is an active helper.

Faulkland Islands, South Atlantic Ocean.—A correspondent of the *Intellectual Repository* says: "A shepherd's wife, after reading our Liturgy, told me that she liked it very much, and that a person would indeed be good who acted up to all that it contained."

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW JERUSALEM CHURCH.

ONE HUNDREDTH MEETING.

Boston, April 8, 1880.

1. The Association assembled in the church of the Boston Society, Bowdoin Street, and was called to order by the Secretary.

2. The Rev. Joseph Pettee, Presiding Minister, being absent, Rev. James Reed was elected temporary Chairman.

3. Credentials of delegates were called for, and the following Roll was prepared: —

Ministers.

Joseph Pettee, Abiel Silver, Warren Goddard, William B. Hayden, John P. Perry, James Reed, T. O. Paine, John Worcester, Charles Hardon, Samuel M. Warren, Theodore F. Wright, William H. Mayhew, Warren Goddard, Jr., Henry E. Goddard, Richard Ward, John Westall, D. Vincent Bowen.

Delegates.

Abington. — Joseph Pettee, Jr., Jeremiah Towle, L. Faxon, J. D. McKenney, John Hyslop.

Boston. — Luke Bemis, E. W. Brown, E. W. Cutler, Wm. H. Clarke, Geo. B. Davis, Thos. Doliber, F. E. Hathaway, Chas. H. Little, Francis Loring, Chas. Nowell, Francis Phelps, Chas. M. Reed, George Ropes, James Shepherd, Horace Smith, David L. Webster, David Whittemore, Chas. H. Moore.

Boston Highlands. — James S. Conant, C. T. Dunham, J. A. Thompson, W. B. B. Childs, H. P. Chandler, W. L. Blanchard, A. J. Barteaux.

Bridgewater. — L. G. Lowe, E. H. Sprague, Thomas Cushman, N. S. Keay, Thomas Hooper, Jr.

Brockton. — Lyman Clark, Davis Copeland, T. H. West, C. L. Hautheway, H. A. Ford, Henry French.

Brookline. — Wm. B. Haseltine, Albert Mason, D. H. Rogers.

East Bridgewater. — Samuel Shaw, Alfred B. Parker, Simeon W. Keene, L. Watts Richards, Seth Bryant.

Fall River. — Thomas Almy, Lemuel Pettee, Asa E. Goddard.

Foxboro' and Mansfield. — S. P. Hodges, E. Jasper Fisher.

Newton. — F. A. Dewson, Edwin Field, R. M. Pulsifer, J. R. Carter.

Pawtucket. — Francis Pratt, Alexander Chaplin, Geo. D. Street.

Providence. — D. L. Daboll, Thomas Hope, George W. Whitaker, B. A. Jackson, John S. Whitehouse.

Salem. — S. M. Cate, Samuel Worcester, Mrs. Jelly, J. A. Founk.

Springfield. — N. Foster.

Waltham. — Joel Shedd, John T. Prince, George Phinney.

Yarmouth. — H. C. Thacher, Chauncey Conant, N. S. Simpkins, Benjamin Hallet.

4. Reports were read from the Societies in Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, East Bridgewater, Fall River, Foxboro' and Mansfield, Lancaster, Newton, Pawtucket, Providence, Salem, Springfield, Waltham and Yarmouth.

5. The Presiding Minister arrived, and took the Chair.

6. The Roll was called.

7. The reading of the Journal was, by vote, dispensed with.

8. The Secretary read the Orders of the Day.

9. The Presiding Minister presented his report, and it was ordered that it be printed with the Journal.

10. The Missionary Board presented its report, which was by vote accepted.

11. The Report of the Executive Committee was read, and by

vote was accepted, laid upon the table, and ordered to be printed with the Journal.

12. The President of the Massachusetts New-Church Union, Mr. F. A. Dewson, presented the Report of that body. Voted that the Report be accepted, laid upon the table, and printed with the Journal.

13. The Report of the Executive Committee was taken up, and a supplementary Report, on the subject of change of membership in connection with change of residence, was read.

14. A recess was then taken till two and a quarter o'clock.

15. The President appointed a Committee to take up the collection for the Union.

16. Religious services were conducted by Rev. Wm. B. Hayden, who delivered a sermon from Rev. xix., 7.

17. At the conclusion of the sermon, the Rev. Joseph Pettee ordained D. Vincent Bowen into the first grade of the ministry.

18. The collection for the Union amounted to $110.

19. A recess for collation was then taken.

Afternoon Session.

20. The Association reassembled at half-past two o'clock.

21. The calling of the Roll was dispensed with.

22. On motion of Rev. Mr. Mayhew, it was voted that the next meeting of the Association be held in Yarmouth.

23. The subjects contained in Report of the Executive Committee were taken up.

24. On the subject of the manner of casting the vote of the Association, in the Convention, the following order was presented and adopted:

Ordered — That whenever the delegates present and casting the vote of the Association in the General Convention shall be divided in their vote, they shall divide the whole vote of the Association in the same proportion.

25. The recommendation of the Committee, that Rev. James Reed and Mr. F. A. Dewson be appointed to assist the Secretary

in preparing the Report of the Association to the General Convention, was adopted.

26. The paper presented by the Committee on the subject of change of membership with change of residence was ordered to be printed in the New Jerusalem Magazine. [See Magazine for May, 1880.]

27. On motion of the Secretary, it was voted that so much of the Report of the Waltham Society, as relates to society membership, be referred to the Executive Committee.

28. Mr. Dewson offered the following, which was adopted:

Voted — That the Executive Committee be requested to consider the proper application of the income from the Jenkins' Fund in extending the uses of the church, with full powers to act therein in concurrence with the Standing Committee of the Union.

29. Mr. Albert Mason then opened a deliberation upon "Isolated Receivership," by reading a paper. Messrs. Perry, Warren, Hayden, Silver, Wright, Reed, Prince, Cate, and Benjamin Worcester, participated in the deliberation.

30. It was *voted*, on motion of Mr. D. L. Webster, that Mr. Mason be requested to furnish a copy of his address for publication in the New Jerusalem Magazine. [See No. for May, 1880.]

31. Mr. C. M. Reed moved that the Executive Committee be directed to inquire whether any of the Societies, which are nominally members of the Association, have abandoned their church organizations, and to report the names of such at the next meeting of the Association, with a recommendation as to what action should be taken by the Association, respecting them. The motion was adopted.

32. By vote, after singing the 71st Selection, and receiving the benediction by the Presiding Minister, the Association adjourned.

THEODORE F. WRIGHT,

Secretary.

OFFICERS OF THE ASSOCIATION.

Presiding Minister.— Rev. Joseph Pettee, Abington.

Secretary.— Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers.— Rev. Messrs. Joseph Pettee, Abiel Silver, Warren Goddard, S. H. Worcester, W. B. Hayden, J. P. Perry, James Reed, T. O. Paine, John Worcester, S. M. Warren, Charles Hardon, T. F. Wright, W. H. Mayhew, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, and D. V. Bowen.

Committee of Laymen.— Messrs. Jeremiah Towle, Abington; Sampson Reed, Theophilus Parsons, David L. Webster, Francis Phelps, A. T. Lowe, J. G. Webster, and Luther Clark, Boston; Horace P. Chandler, Boston Highlands; Lewis G. Lowe, Bridgewater; H. A. Ford, Brockton; W. B. Haseltine, Brookline; W. S. Davis, Contoocook; Thomas Conant, East Bridgewater; Thomas Almy, Fall River; E. Jasper Fisher, Mansfield; H. D. Humphrey, Lancaster; F. A. Dewson, Newton; Francis Pratt, Pawtucket; Thomas Hope, Providence; S. M. Cate, Salem; Nathan Foster, Springfield; George Phinney, Waltham; and N. S. Simpkins, Yarmouth.

Committee on Religious Education.— Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. T. F. Wright, and Mr. A. M. Knight.

OFFICERS OF THE UNION.

President.— Mr. Francis A. Dewson, Newton.

Secretary.— Mr. Arthur Burnham, Boston.

Treasurer.— Mr. Albert Cushman, Brookline.

Directors.— Messrs. George B. Davis, H. P. Chandler, George Ropes, J. A. Thompson, Boston; R. M. Pulsifer, Newton; S. M. Warren, Roxbury; Lyman Clark, Brockton; Thomas Hope, Providence.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, Warren Goddard, John Worcester, T. F. Wright, and Mr. S. Reed, on the part of the Association; Rev. S. M. Warren, Messrs. J. W. Edgerly, Francis Phelps, F. A. Dewson, and Francis Loring, on the part of the Union.

REPORTS OF SOCIETIES.

Report of the Abington Society.

The Society has continued, as heretofore, to hold its regular Sabbath morning service without interruption during the year. No second service has been maintained, an attempt in mid-winter to hold an evening service being soon relinquished on account of the feeble health of Rev. Mr. Bowen. Mr. Bowen has been minister of the Society since May 1st last, having been then engaged for a year's service; but at his request he was excused the first of April from completing his engagement, in order that he might begin to preach for the Boston Highlands Society, whither he has removed with his family. His services have been quite fully acceptable and useful, and his early removal regretted. But it is the hope of the Society that the change may prove to have been for the best good of the general body of the church. Our best wishes attend him to his new field of labor.

Mr. Pettee has officiated upon the four Communion Sabbaths of the year, preaching in the morning and administering the sacrament in the afternoon. He has received two new members, into the Society — Rev. D. V. Bowen and Mrs. Bowen. There have been four baptisms — those of Mrs. Bowen, Vinton D. and Mabel M. Bowen, and Emma A. McKenney; two confirmations — Mr. and Mrs. Bowen. Mr. and Mrs. Luther Taylor have been transferred to the Boston Society.

The Sabbath School continues to meet after morning service. The hour given to it is regarded by many as pleasant, and there is enjoyment in singing from the "Hosanna," as much as time will permit of.

The social meetings of the Society have been held in the homes of families the past season, and have proved very pleasant. The ladies have met in the afternoon for sewing, and the gentlemen have joined them at supper. The good attained by these home meetings we think a better good than meetings at the vestry were able to secure. The work of the ladies will be offered on sale at a Social Festival to be held the twenty-first of this month.

The "envelope system" of contributing for carrying on the uses

of the church is very fully approved. It was adopted a year ago, and has been put in operation for the present year. Nearly all who attend worship, it is found, are ready to do something, and do do something. The result is that more money is obtained; and what is of more value still, obtained through the co-operation of nearly all of the congregation. Children and adults are all upon the same footing, the penny having the spiritual value of the dollar.

It is the hope of the Society to procure without delay the continuous services of a minister.

Report of the Boston Society. — Rev. James Reed, *Pastor.*

During the past year the following named persons have become members of our Society, viz.: Alexander C. Norton, Abbie T. Norton, Mary E. Johnston, Julia W. Wall, Ann M. Barnum, Abbie A. Holbrook, Adaline C. Holbrook, Caleb C. Gilbert, Emily Bent, Thomas R. Fitch, George Parsons, Clarence H. Blake, James W. Livsey, Lydia F. Smith (transferred from Abington Society: Luther Taylor and Lucy Taylor,) Annie F. Breed, John M. Butman, Albert P. Schack, Joseph S. David, Henry Clinton Hay, Beulah A. Gay, Eliza M. Howard, Mary E. Gill, Charles H. Moore, and transferred from New Orleans Society: Mrs. H. A. Cotton, and Fred W. Cotton. The following named have passed to the spiritual world, viz.: Sarah R. Stevens, Ann Maria Baxter, Sarah E. How, Taylor G. Worcester, Emeline S. Ticknor, Oratia P. Allen, and Emily B. Robbins.

Public worship has been observed by our Society every Sabbath during the past year without exception.

During the months of November and December, our pastor, in addition to his usual pastoral duties, delivered a course of eight lectures upon the distinctive doctrines of the New Church prepared and arranged with the view of imparting information on the subject to the community around us. The lectures were advertised in the daily papers of the city, and the attendance averaged nearly four hundred at each lecture, a large proportion of the audience being strangers. The lectures were printed in the *Boston Daily Advertiser* the morning after their delivery, in full, and abstracts, compiled from that report, appeared in most of the daily papers. It is estimated that the attention of from one hundred to one

hundred and fifty thousand readers was called to the lectures, and the evidences of the thought awakened on the subjects treated of, are of almost daily occurrence. On account of the repeated requests for the lectures in more permanent form, they have been published in book form by Messrs. Houghton, Osgood & Co., and will be advertised and introduced to the trade and public by their usual methods.

A memorial sketch of the life of Rev. Dr. Worcester, our former pastor, prepared by Mr. Sampson Reed, his lifelong friend, and embracing reminiscences of the twelve original members of our society at its formation in 1818, has been printed for the Society.

Our Sabbath School is conducted on the same general plan as reported last year. In order to accommodate many of our people who live at quite a distance from the church, the hour for holding the school has been changed this season from three o'clock to twelve, thus saving many a second journey to the church in the afternoon; the result has proved quite satisfactory, the attendance, especially in the adult classes, being largely increased. The interest in the school is well sustained; in addition to the classes of children there are three adult classes of about twenty-five members each, and the pastor has a class of about forty young persons, from the ages of sixteen to twenty-five, all earnestly engaged in the study of the doctrines. The pastor also holds a Bible Class on Sunday afternoons at three o'clock.

Our meetings for social intercourse have been held as usual the past season.

The bust of Swedenborg, mention of which was made in our last report, has been received and gives great satisfaction to all who have seen it.

Meetings preparatory to the observance of the Holy Supper are held by our Society on the Friday evening previous to its administration.

We also feel the importance of sustaining the work of the Massachusetts New-Church Union and have contributed for that purpose the sum of $1,647.

During the past year our pastor has officiated at 28 baptisms, 13 confirmations, 5 marriages, and 24 funerals. 27 persons have united with our Society, and 7 of our members have been removed to the spiritual world.

Mrs. Mary G. Ware, transferred to the Lancaster Society, and Ed. A. Whiston, Emily P. Whiston, Annie P. Call, Sarah Grace Call, Edward P. Call, and Rita E. Thompson, transferred to the Newtonville Society.

Report of the Boston Highlands Society. — Rev. Abiel Silver, *Minister.*

Services have been held, as in years past, throughout the year, (with the exception of two months in the summer, when the church was closed,) morning services commencing at 10.45, and Sunday School immediately after the close of the morning service. Mr. Silver has occupied the pulpit at the morning service, with the exception of a few exchanges. We have had occasional meetings on Sunday evenings, when services have been conducted by Mr. Silver and by other ministers, who have kindly given us their services, and these have been attended by attentive audiences. Our church debt has been decreased by $1,625, and though still carrying a heavy load, the future seems more encouraging, as our receipts from pew taxes and rents have increased; and by the use of the "envelope system," during the past year, our weekly collections have more than doubled in amount those received in the previous year. We have had our usual course of winter social meetings, which have been well attended, and have been much enjoyed by all.

Report of the Bridgewater Society. — Rev. Theodore F. Wright, *Pastor.*

Morning services have been held regularly in our church during the past year. Evening meetings have been held the greater part of the time, a lecture being substituted for a sermon in the evening service.

Mr. Wright has officiated nearly every Sabbath, excepting during the months of July and August, when the pulpit was supplied by the Rev. Samuel H. Worcester, who is now residing with us. The Sabbath School and Doctrinal Class have been continued through the year, with the exception of the usual summer vacation. Rev. Mr. Worcester has had the charge of the class, of late, and is conducting the exercises in a very acceptable manner. The class is now reading from the "Apocalypse Revealed." Meetings are held on Tuesday evenings, at our pastor's house, for the study of the doctrines of the church. During the past winter we had a course of evening entertainments.

Two members, Mr. Sumner Keith and wife, have been added to our Society since our last report. Three members have been re-

moved to the spiritual world — Captain Thomas G. Jewett, Mrs. Lydia Benson, and Mrs. Annie C. Keay. Captain Jewett had an extensive acquaintance, both in and out of the New Church, having been for many years a skilful and popular commander of one of the Sound steamers. Although he removed from our town several years before his death, he continued his connection with our Society, and frequently passed his Sabbaths with us, seeming to feel that his home was really with us.

Mrs. Lydia Benson has left with us a very pleasant memory. Many recollect her as a teacher in our town, years ago, faithful, patient, and entirely devoted to her work. In a quiet unobtrusive way, she earnestly endeavored through life to discharge all its duties in accordance with the light of the New-Church teachings.

Mrs. Keay had for years taken an active interest in everything tending to promote our welfare; her great love of use, united with her amiable disposition and high intellectual attainments, fitting her eminently for the many duties she performed while her strength permitted; and after failing health had forced her to retire from active uses, the patience and hope which she exhibited during her long and painful sickness, elevated and strengthened the spiritual condition of all around her.

Our Vestry has recently been enlarged by the addition of another room, which we find useful for the Sabbath School, and for other purposes.

We take this opportunity to extend to the Association an invitation to meet with us the coming fall.

Report of the Brockton Society. — Rev. Henry E. Goddard, *Pastor.*

There have been no changes in our Society the past year of especial interest to the Association. The church work has been done in the same manner as heretofore. There is a good degree of interest throughout the Society, both in church and social work. Especially can this be said of the choir, who have devoted more time and pains than ever before to those duties that devolve upon them; and the result has been as it ever must be under such circumstances, better and more acceptable music.

We have had our usual course of entertainments, and they have been profitable both socially and pecuniarily.

Report of the Brookline Society. — Rev. Warren Goddard, Jr., *Pastor.*

We have not decreased in numbers, and we think we have gained something in spiritual strength the past year. Our young people have almost without exception united with the church at the age of maturity, and are very ready to co-operate in all ways that they can to help the Society.

During the past year, Miss Harriet F. Woods and Miss Sarah Searle have departed to the spiritual world, the latter at the advanced age of eighty-seven years and six months. Both of these women were very intelligent, and thoroughly devoted to the church. We feel their natural loss; still we are not unconscious of spiritual gain. In the case of Miss Searle, who has been quite feeble, and for a number of years unable to attend our meetings, our experience has been quite marked. Since her decease she has seemed much nearer to us.

Miss Searle was one of the original members of the Brookline Society, having joined April 29, 1857, when the Society was instituted; previous to that time she had been a member of the Boston Society, uniting with that in January, 1835. She has therefore been connected with the New Church for over forty-five years. Miss Searle was quite well known by the older members of this Association as a woman of peculiar mental ability. Her mind was of the imaginative rather than of the strictly practical cast; and she had an absorbing interest in spiritual things. She was inclined to be speculative, but still evolved many deep and useful lessons from her study of the Word and Swedenborg, which were her best-loved volumes. She was much interested in those who were beginning to approach the church, and was enabled to help many to a better knowledge of the heavenly doctrines. She was extremely charitable and forgiving towards others, and very ready to acknowledge any mistake that she herself made. She contributed to the church periodicals, and took the widest interest in the church at large.

Report of the East Bridgewater Society. — Rev. T. O. Paine, *Pastor.*

This Society was instituted Aug. 2, 1838, twenty-seven persons being formed into an ecclesiastical body by the Rev. Thomas Worcester.

Previous to 1839 the Society worshipped at private houses, but then rented "Churchills' Hall" in Joppa Village (now Elmwood), and continued to hold meetings there until 1854, when the church we now occupy was built.

Those who have officiated as ministers are as follows: — Rev. Adonis Howard, Rev. James Scott, Rev. T. B. Hayward, Rev. J. P. Perry, Rev. E. Smith, and Rev. T. O. Paine who has been our minister and pastor for a quarter of a century. Of the original number nine only are left in this world.

One hundred and ten have joined the Society in all. Many of this number are living in different parts of the country. Mr. and Mrs. Copeland, and Mr. and Mrs. Ryder, who have accomplished so much in building up the church in Jefferson, Wis., were all beloved members transferred to establish that Society. We have been called upon to part with five of our members who have been removed to the spiritual world, viz.: Mrs. Augusta A. Shaw, Mrs. Janet Edson, Miss Mary Jones, Mrs. Mary Keith, Mrs. Fanny B. Parker. Mrs. Edson and Mrs. Keith were of the twenty-seven who formed the Society. Mrs. Parker was daughter of Mrs. Edson and was removed about two months after her mother. Mrs. Shaw, wife of Samuel Shaw, Jr., died in June last. For years her gentle hands had supplied flowers for the altar, and she was always devising something rare and beautiful. She possessed not only the ability but the disposition to do good, and throughout the village was ever ready to help and serve.

We are glad to be able to report the addition to our number of six members, viz.: Miss Mary Harris, Mrs. Adaline Moody, Mrs. Frances Keith, Mrs. Elizabeth H. Churchill, Miss Bethia M. Churchill, Mrs. Henrietta Shaw. We all feel strengthened and encouraged by this addition to our number.

Mr. Paine continues to go to Lawrence the Second Sunday in each quarter, and Dr. Samuel Howard Worcester and Rev. Horace Wright have filled his place. Our Sunday School is in a flourishing condition. The singing by the children is remarkable, and the exercises throughout so interesting that many adults remain and enjoy the hour with the children.

Report of the Fall River Society. — Rev. John Westall, *Pastor.*

The services of the church, and the meetings of the Sabbath School, have been held as usual, with a good attendance generally.

Rev. Mr. Pettee has visited us, and preached twice for us. Our pastor has preached once at Pawtucket. He has officiated at 2 marriages, 5 baptisms, and 3 funerals. Our Sabbath School enjoyed its usual Christmas festival; we had some original poems, which were liked by the children. Our social meetings have been somewhat interrupted by sickness in our families. Four of our members live out of the city.

The average attendance at the Holy Supper is about twenty.

One member, Miss Jennie Stetson Edson, has been added to our Society: and one, Mr. Thos. Kenyon, has been called home to the spiritual world. He was a good and worthy man. During the latter years of his life his health was infirm, but he attended our services as often as his health and age permitted.

The ladies have formed a reading circle, which meets weekly, and they are reading the work on the "Divine Providence."

Our Society has held for several years a preparatory meeting on the Friday evening before the administration of the sacrament of the Holy Supper, and finds it very useful.

Report of the Foxboro and Mansfield Society.

We continue to meet on pleasant Sundays for worship. We have an attendance of from ten to twenty persons at these meetings, which is somewhat increased when a minister is present.

Compared with ten years ago, when our church was built, our numbers appear much diminished,—a result which is due to a variety of causes, the chief of which, doubtless, is a decline of interest in spiritual things, in our hearts and lives.

Our Sunday School consists exclusively of an adult class of about twelve persons.

Report of the Lancaster Society.

The Lancaster Society report that their experience has been uneventful in the past year, excepting that we have received visits from a larger number of ministers than ever before.

This good has, perhaps, stimulated the desire for a greater one, and that is to have a permanent pastor. Looking to that end, we have invited Rev. Mr. Ward to become such. He having accepted, and the parsonage being refitted, gives us much hope for the future.

Report of the Newton Society.— Rev. John Worcester, *Pastor.*

This Society has little to report which can be of general interest, although to ourselves the even quietness of our social and religious life conveys no sense of sluggishness or lack of active relation to all that goes on around us. All our meetings are characterized by full attendance, and marked enjoyment of consociation in the goods and uses which the church affords.

In the Sabbath School a considerable increase is noticed, mainly in the youngest classes, and its work continues in the same general directions which have been heretofore indicated.

Rev. Mr. Pettee has made us an acceptable visit during the year, his kindly spirit bringing to us a pleasant sphere which seems to give help toward a closer relation with our neighbor societies in the church.

With the exception of some sermons having a directly practical bearing, the most of the work of our pastor, in this direction, has been devoted to bringing clearly to view the nature of the Lord's work through his Divine Humanity, in many deeply interesting particulars. At the same time we have been engaged on Sabbath evenings in the study, with him, of the "Apocalypse Revealed," thus obtaining a better understanding of the spiritual preparation for the Lord's second coming.

Our meetings preparatory to the Lord's Supper continue to form an indispensable part of our religious life.

Report of the Pawtucket Society.

Rev. Mr. Hardon preaches for us every Sunday evening. Rev. Mr. Potts preached for us in the summer in the absence of Mr. Hemperley. A new pipe organ has been procured from the Messrs. Hook, of Boston, and is nearly half paid for.

Rev. Mr. Pettee makes a regular quarterly visit, and administers the Holy Supper. We have also had preaching from Rev. Messrs. Hayden, Reed, Stearns, and Westall. During the year we have painted and repaired our church edifice.

Report of the Providence Society.— Rev. Charles Hardon, *Minister.*

The diminution in membership is caused by the withdrawal of the members residing in Warwick, R. I., who have decided to organize a separate society in that district.

It is satisfactory to note an increased attendance at the Sunday services, the Communion, and at the Sunday School during the past year.

We have had the ministerial services of the Rev. Charles Hardon for the past six months, and have reason to be thankful for his valuable instruction during this time.

Report of the Salem Society.— Rev. Wm. B. Hayden, *Minister.*

Rev. Albinus F. Frost resigned his charge as pastor of this Society in March, 1879, and the resignation was accepted, to take effect on the first of July last.

From July to October, our pulpit was supplied two Sabbaths by Rev. Richard Ward, and the balance of the time by Rev. Wm. B. Hayden, except one Sabbath, when the house of worship was closed.

In September, Rev. Mr. Hayden was invited to preach for us for one year, which invitation he accepted, and commenced his pastoral labors with the beginning of October last.

On the second of November last, he commenced a series of evening lectures on the "Incarnation and Atonement of our Lord Jesus Christ," and on "Redemption and Salvation through Him," which continued on Sabbath evenings, the last being given on December 28th, and being especially adapted to Christmas. The attendance, though moderate at first, increased through the course, and the lectures were listened to with interest and profit throughout. On the first Sabbath in February, he commenced a course of extemporaneous lectures on the Book of Revelation, which have been given at the church on successive Sunday afternoons, at four o'clock. The attendance has been good, averaging as large a number as at the morning worship, made up largely of persons not members of the parish; and the lectures have been listened to with increasing interest.

Last summer and early in the fall, evening meetings were held at the house of Dr. S. M. Cate, for the study of the doctrines of the church; and since the commencement of this year Mr. Hayden has formed two classes for a systematic study of the doctrines, namely — one for those who have some knowledge of them, held each Wednesday evening at the Vestry, and one for young people, held each Friday evening at his study at the residence of Dr. Worcester.

The Ladies' Society meets each Wednesday at 3 o'clock, P. M., in the Vestry, and at 7.30 o'clock the lesson for the evening is given, at the same place, so that instruction follows the useful work and social tea — a combination both pleasant and profitable.

The removal of Mr. Frost, who was Superintendent of the Sabbath School as well as pastor, made it necessary to elect another to fill the place, and Dr. Samuel Worcester was chosen. Under his charge the Sabbath School has gone on with its work with a good measure of success. From his report as Superintendent it will be seen that a good degree of harmony prevails in the school, and that truths are being planted in minds which will spring up and bear fruit in years to come.

One cheering feature in the Sabbath School is the large number in the adult class and in the young ladies' class, showing that the oldest among us not only feels the need but is willing to learn. It has been observed by us that when we have a good working adult class, the children are more willing and prompt in their attendance; and that where the adult class has been given up the school languishes and falters. Children cannot be expected to feel much interest in that to which their parents are indifferent.

It will be seen that we have had no large additions or astonishing changes during the past year. But we can report several new interested and intelligent readers of the doctrines, who have their faces turned towards the church, and we feel that Mr. Hayden's labors are having a good effect, not only in reaching and instructing some new minds, but also in refreshing and quickening those of the church to a more full sense of their duties and responsibilities, and thus leading on in the heavenly way.

Report of the Waltham Society. — BENJ. WORCESTER, *Leader.*

SINCE the last meeting of the Association two of our number, who joined the Society at its organization, have passed into the spiritual world.

Mrs. Elizabeth W. Sawyer died in Boston in December last, and Rev. James Reed officiated at the funeral services, which were held in the church of the Boston Society. She will be remembered as an affectionate receiver, with a strong attachment for the church, upon the ministrations of which she was a regular attendant when health permitted.

Miss Abby J. Shedd, daughter of Mr. Joel Shedd, bore with

Christian resignation the trial of a long and at times painful sickness, from which she was finally released in January last. Mr. Benj. Worcester officiated at her funeral. Quiet and retiring, and of amiable disposition, those who best knew her learned to appreciate her goodness of heart, and to recognize in her patience and sweetness of temper the fruits of a chastened spirit.

Sabbath services have been uninterrupted, our leader having been prevented once only by illness from officiating.

Rev. Joseph Pettee visited and preached for us one Sunday in March, and the opportunity of meeting him in the evening, in a social way at Mr. Worcester's, was gladly improved.

The Waltham New-Church School still continues a centre of interest to us all, and while a part of our number only are actively engaged in teaching and caring for the young people under instruction, yet our Society as a whole are manifestly benefited spiritually by the faithful and loving performance of the important uses connected therewith.

The experience of our Society in long enjoying the residence among us of members of other Societies, uniting with us in our Church services while reluctant to sever their membership of the Societies which they originally joined, leads us to inquire whether some provision would not be useful in the Church for temporary associate membership of Societies with which members of other Societies may sojurn, their active membership of their own Societies being for the time suspended, at least so far as enumeration for the purpose of representation is concerned. It seems to us very desirable that in some way all members of the Church who are living even temporarily together should be enabled to act as one Society. We content ourselves with throwing out the suggestion, not knowing whether any other Society experiences the same want in an equal degree.

Report of the Yarmouth Society.—Rev. William H. Mayhew, *Pastor.*

Our membership remains the same as last year, although several of our members have gone to reside elsewhere since our last report, Our Pastor has officiated at three marriages and five funerals.

During the past winter we have maintained a Sabbath evening meeting, at which the new edition of "Warren's Compendium of Swedenborg's Writings" has been used as a text-book. It has

been found best, however, to omit the reading of many of the extracts from the more profound and difficult works of Swedenborg, the Pastor presenting in his own words the general teachings of the Writings upon the subject before us. Thus used, the work has proved moderately satisfactory as a text-book.

The Society invites the Association to hold its next meeting in Yarmouth.

Report of the Executive Committee.

This Committee has held three meetings since the last session of the Association, and is prepared to report upon all the matters committed to it.

On the subject of transfer of church membership with change of residence — brought forward in the Report of the Brookline Society a year ago — a brief Report is submitted herewith. The Committee was instructed to consider the proposed change of its name to that of Executive Council, and has done so, but has found it inexpedient to have such change made.

The communication from the Secretaries of the General Convention, in regard to the manner in which the whole vote of the Association shall be cast by the ministers and delegates who may be present, has been made the subject of careful investigation, and due regard has been given to the action of other Associations. The following order is recommended for adoption: —

Ordered, That whenever the delegates present and casting the vote of this Association in the General Convention shall be divided in their vote, they shall divide the whole vote of the Association in the same proportion.

It is well known that certain resolutions, presented in the Ohio Association, in regard to the sessions of the General Convention, require action on the part of this body, and of the New York Association.

No favorable action having been taken by the latter, we would recommend to this Association the adoption of the following votes: —

Resolved, That the Massachusetts Association cordially approves and adopts the following preambles and resolutions, which are substantially the same as those presented in the Ohio Association and endorsed by the New York Association.

WHEREAS, It seems desirable to have a definite plan for future meetings of the General Convention, at least biennially; and

WHEREAS, It seems orderly to extend an invitation from a whole Association rather than from a single Society belonging to an Association, and represented in the Convention through the Association; and

WHEREAS, An interval of six years between the meetings of the Convention in each of the larger Associations seems a convenient period to adopt for the present; therefore,

Resolved, That in concurrence with the Associations in Ohio and New York, the following Orders and Resolutions are recommended to the Convention for adoption: —

1. *Ordered*, That meetings of the Convention shall be held, unless for good reason it be otherwise ordered, from time to time; in Ohio in 1882, Massachusetts in 1884, New York in 1886, and thereafter in each of these places, at intervals of six years, having the meetings of the alternate years to be determined by invitations from other Associations or Societies; received and accepted by the Convention or its Executive Committee.

2. *Ordered*, That in alternate years in which no such invitation is received and accepted, meetings of the Executive Committee shall be held in place of those of the Convention.

Resolved, That the Convention approves the plan adopted in New York, by which a Committee of Arrangements, appointed by the Executive Committee of the Association, and consisting of members of the several societies, was authorized to extend such invitations and incur such expenses only as were warranted by subscriptions received by them for the purpose.

Resolved, That it seems to the Convention entirely proper for an Association or Society, not connected with an Association, to invite the Convention to meet within its bounds on an alternate year, simply offering the use of a church for the meetings, without incurring other expenses.

The Committee has elected Rev. Warren Goddard, Mr. Sampson Reed, Rev. John Worcester, and Rev. Theodore F. Wright to be members of the Missionary Board for the ensuing year; and has elected Rev. T. F. Wright to be co-editor of the Magazine, with the Presiding Minister. At a meeting held April 5th, the Presiding Minister read an application for ordination from Rev. D.

V. Bowen, formerly a minister of the Unitarian denomination, but for two years a member of our Theological School. He has officiated for a year at Abington as a student, and has now been invited to Boston Highlands. The Committee unanimously approved of his ordination, and it will take place to-day at the close of the religious services.

The Committee would recommend to the Association that Rev. James Reed and Mr. F. A. Dewson be appointed to assist the Secretary in making the Report of this body to the Convention, which will meet in Portland on the eighteenth day of June.

Respectfully submitted. THEODORE F. WRIGHT, *Secretary.*

REPORT OF THE MISSIONARY BOARD.

THIS Board, which is constituted in such a manner as to represent both the Association and the Union, has held regular meetings during the year. Reports of the condition of the church, in various localities, have been rendered by the Presiding Minister, from time to time, and the Board has endeavored to perform usefully its duty of advising and suggesting as to this work.

It takes pleasure in informing the Association that very friendly relations have been established with the New-Church Association of Connecticut, which holds quarterly meetings, and desires on these occasions to have the presence of one of our ministers. Rev. Wm. B. Hayden was with them in February, and reported to the Board that the meeting was a pleasant and useful one, and gave evidence that the New-Church people, scattered through that State, are coming into form as a working body. The Board thereupon adopted Resolutions of cordial fellowship, and transmitted them to the Secretary in Hartford, from whom an agreeable informal reply has already been received.

The Board has taken action in distributing a portion of the Ministerial Relief Fund to one who seems to have been very materially benefited by this assistance. Quarterly statements of expenses received by the Board have enabled it to see of how great service the Fund has already been to the family assisted.

Respectfully submitted,

T. F. WRIGHT, *Secretary.*

Report of the Presiding Minister.

The past year of our Association has been one of quiet, and, I trust, gradual progress in those true and good things which go to form the Lord's church on the earth. Perhaps individual members of it can obtain no more just view of what has been taking place in the general body, than by considering honestly and intelligently what they as individuals have been consenting that the Lord should do for them, and coöperating with him in doing. Just in the degree that an individual member has become more faithful and true in his regular employment, more thoughtful of his church work, and more conscientious in the discharge of his duties to this larger body, just in this degree may he hope that at least many others have been acting similarly, and so, in the same degree has the general condition been improved. That there has been general improvement, indications are not wanting.

There have been some outward changes. Mr. Hemperley has ceased his pastorate of the Providence Society, and retired from the ministry for the present, entering upon the employment of a reporter, for which he has special qualifications. Since his resignation several have supplied the pulpit at Providence; but principally Mr. Hardon. He has been with the society for at least half of the last year, and has preached with much acceptance. Also, as for a short time, Mr. Hemperley and Mr. Potts did before him, he has preached at Pawtucket regularly every Sunday evening.

Another change, is the transfer of the services of Mr. Bowen from the Abington Society where he has officiated acceptably since last May, to the Society at Boston Highlands, as an assistant or colleague of Mr. Silver. It is to be hoped, and it is expected, that the Abington Society will be supplied with satisfactory ministerial services to the extent of their means.

Another change, which is a very gratifying one, is an arrangement of the Lancaster Society with Mr. Ward, to settle with them for the year commencing with this month. They have, as a bequest from the late Mr. Henry Wilder, a parsonage, and a small fund which, together with what they can contribute, and the means of Mr. Ward, secure to the Society the regular services of a minister, which they have enjoyed only irregularly before, and which they regard as a great privilege.

There has been performed, during the past year, to considerable extent, missionary service of a peculiarly appropriate and promising character. I refer to public lectures in the Societies. In the first beginnings of the church men became receivers mainly with little coöperation from brethren in the world. It was necessarily so, because there were scarcely any on the earth to aid them. Of course, under these circumstances only those of peculiar sturdiness of character could stand. Now, the circumstances, in many places at least, are greatly changed. Individuals have come together and bodies have been formed, actuated by something of the spirit of the church which is a spiritual mother, and which have something of the spirit of love and wisdom of that mother. Under the care of this mother, persons who would not be able to stand alone, and with whom, alone, interior things might not have the needed protection, may be so sustained here, that they will not need to wait for their angelic instructors in the other life before receiving the doctrines. It is an indication of the growth of the motherly spirit among us, that the truths given to the public in our societies meet with a greater degree of acceptance. And we may expect that new receivers of the doctrines will be found,— new spiritual infants born according as the spiritual motherly spirit, and only as this motherly spirit grows and becomes active.

Besides my own general work which partakes of a missionary character, I have delivered eight lectures, one of them, which was very favorably received, to the Unitarian congregation at Westport, a few miles from Lowell. This was done at the request of Mr. Moulton, a young man who was a reader of Swedenborg while connected with the Theological School at Cambridge; who, while there, frequently attended the New-Church service in Boston, who was well known and respected by some of our members, and who, at one time, was expected to join our Theological School. He represents himself as favoring the doctrines quite generally.

Besides my regular quarterly visits to Societies and companies of receivers that have not regular ministers, I have visited and preached in all the Societies of the Association except four: Boston Highlands, East Bridgewater, Contoocook, and Springfield. In regard to a visit to the Highlands, I have several times been spoken to, but no arrangement has yet been made. East Bridgewater hesitates about visits there because its members have not joined the Union, and do not contribute to its funds. Though I have thought much of Contoocook, there has not appeared to be

sufficient encouragement to warrant a visit. I am urgently invited to Springfield, and intend to go there soon.

It is an interesting fact in relation to the gift books, that the call for them by Theological students at our Rooms has very much increased. And one of the duties, which it is pleasant for me to perform, is, in conversation with those who call for them, to set forth as distinctly as I can the place those works hold in the religious world. I have lately been supplied with the same number of copies of the "Life of Swedenborg" as of each of the gift books. And the students invariably desire this.

The number of volumes distributed the last year is one hundred and forty.

There is a good deal of pastoral work of the past year, of which it is not necessary or proper to speak.

The yearly statistics are: Number of preachings fifty-eight (58); administration of the Holy Supper, thirty (30); baptisms, seven (7); confirmations, six (6); received into membership of Societies, six (6); lectures, eight (8); weddings, four (4); licenses to preach, four (4); funerals, four (4).

JOSEPH PETTEE, *Presiding Minister.*

REPORT OF THE MASSACHUSETTS NEW-CHURCH UNION.

AT the Annual Meeting of the Massachusetts New Church Union held at its Rooms No. 169 Tremont Street, Boston, on Tuesday, March 30, 1880, the following officers were elected: —

President.— Francis A. Dewson, Newton.

Secretary.— Albert M. Knight, Boston. *

Treasurer.— Albert Cushman, Brookline.

Directors.— George Ropes, Arthur Burnham, George B. Davis, Boston; R. M. Pulsifer, Newton; H. P. Chandler, J. A. Thompson, Boston Highlands; S. M. Warren, Roxbury; Lyman Clark, Brockton; Thomas Hope, Providence. It was

Voted, That the Reports of the President and Treasurer be accepted and presented to the Massachusetts Association, with such amendments as they may deem advisable, as the report of the Union.

* Mr. Knight declined to serve, and Arthur Burnham, of Boston, was elected by the Standing Committee to the office of Secretary.

In presenting this report the President feels obliged to call attention to the very small attendance at this meeting; it having been necessary to go out into the highways in order to obtain, after a long delay, the needful quorum of fifteen members, of which quorum two were ladies who happened to be present at the Rooms. Only ten persons came to the Rooms with the intention of attending the meeting; of whom five were from Boston, two from Brockton, and one each from Brookline, Roxbury and Newton. It seems important to bring this matter thus particularly before you, because this annual meeting is the one at which selection is made of the persons to whom you commit the care of property amounting to more than $40,000, and the disbursement of $5,000 income annually; and these persons should be chosen wisely, after due deliberation, and full inquiry into their previous conduct of affairs. It would be unfair for any person to find fault with errors of judgment on the part of a committee which he deliberately neglected to assist in electing.

At the Meeting of the Standing Committee held February 4, 1880, Mr. Edgerly, who has served the Union as its President with great fidelity and efficiency for nearly six years, tendered his resignation of the office; a step which seemed to him necessary from pressure of other cares, and somewhat impaired health. The resignation was accepted with much regret by his associates.

Mr. F. A. Dewson was elected by the Committee to serve during the remainder of the year, and it thus becomes his duty to prepare the usual Annual Report. Some consideration must be asked for such deficiencies as necessarily arise from want of familiarity with many of the details of our work.

For the first time in several years we are able to report a balance on hand with which to commence a new year, instead of the usual deficiency; the Treasurer's Report showing to the credit of our General Fund the sum of $769.57; all demands and expenses for the year having been paid, with a single exception, which will be hereafter noted. This condition is mainly the result of an increased income from the Jenkins Fund, and somewhat decreased expenditure; the amount contributed in various ways being actually somewhat smaller than for the previous year; as a portion of last year's dues and subscriptions comes in to swell the present account, which summarily stated is as follows: —

Received for subscriptions and dues of 1878 . .	$390 50
" " " " " " 1879 . .	2,854 35
Net Income from Jenkins Fund	1,167 18
Total	$4,412 03
Payments for salaries and expenses	3,016 85
Surplus	$1,395 18
Balance due Treasurer March 29, 1879 . . .	625 61
Balance on hand March 30, 1880	$769 57

Against this apparent balance, however, we must present the following offsetts, viz. : —

Deficiency of the N. J. Magazine account . .	$717 30
Less unpaid and overdue subscriptions . . .	500 00
Balance of deficiency	$217 30
Amount probably due the General Convention for assessments in 1878 and 1879, which appear to have been overlooked	$330 00
Total	$547 30
Thus diminishing the available balance to about .	$200 00

For the year to come our estimate of necessary expenses is as follows : —

Salary and Travelling expenses of Mr. Pettee . .	$1,425 00
Salaries and expenses at Rooms	1,250 00
Printing Journal, Insurance, &c.	100 00
Contribution to General Convention	165 00
Sundries	60 00
Total, say	$3,000 00

This amount should, and it seems reasonable to expect will, easily be raised by the usual collections and contributions of societies in the Association ; leaving the whole income from the Jenkins Fund to be used as was intended by the giver, to increase the uses of the Church, rather than to assume the burden of such as were already well established.

The attitude of the community around us toward the New Church has manifestly changed in a great degree during the twelve years which have passed since our work began, and the Missionary

Board see evidences of openings for increased labor in the field just within reach, which may well call for all available resources in extending light and help to those who already begin to claim attention. With means at hand, we cannot doubt that opportunities for judicious work will readily present themselves.

The Jenkins Fund is now as follows: —

Amount invested in Building 169 Tremont Street .	$50,000 00
Less amount of Mortgage	18,000 00
Balance of investment	$32,000 00
Mortgage note of Litchfield secured by Scituate property	2,750 00
Cash uninvested	546 93
Total	$35,296 93

The Building we occupy has been put in good repair during the past year at a cost of about $1,200. A small amount will be needed for permanent improvements the present year, say $300, after which but little expenditure will be required to keep it in good condition for some years.

The present rental is $4,000, at rates which are the lowest known for many years; and which leave us the rooms we now occupy free of cost. After deducting interest and taxes, with a sum for contingent expenses, we are receiving 7 per cent upon our investment, with a prospect of constant increase as business revives. As we have also acquired for ourselves a permanent and agreeable location, the policy which dictated the purchase seems to have proved a wise one. The net income from the estate cannot fall short of $2,000.

The Rooms we at present occupy, though convenient and well arranged, are not sufficient for all our needs, which include the accommodation of various committees, and often of larger bodies. Your Committee were early in the fall made aware of the demand for more room, and decided to occupy the whole of the second floor at once; but, upon further consideration, deemed it best to wait until another year. The present lease of the front room expires October 1st, when, it is to be hoped, we may be able to add it to our present accommodations.

Upon the recommendation of the Executive Committee of the Association, and after full consideration, it was voted to continue the publication of the *New Jerusalem Magazine* for another year;

although the result of the first three years shows a considerable deficit.

The number of subscribers who have paid for the third volume just completed is 244; amount received, $558.25. The number who have not paid is 170; amount due, $510.00. Total, $1,068.25. The whole cost of publication for the year was $1,067.67; showing that the loss is due to delinquency on the part of subscribers, a large part of which will probably be made up. A renewed and vigorous effort will be made to improve the quality of the *Magazine* in such a manner as shall commend it to the New Church public, and increase its subscriptions. Rev. T. F. Wright has, to this end, been appointed assistant Editor.

Upon the suggestion and request of the Church Committee of the Boston Society, an offer was made to Theological Schools in the United States to supply the *Magazine* to such as would make it available to their students. About fifty have accepted the offer, and replies continue to come in. The expense will be defrayed by a private subscription in the Society, and will decrease our deficit.

By request of the Executive Committee also, the Children's New Church Magazine was issued under our auspices on the first of January; and its list of subscribers is now 850, of whom 727 have paid in full. This amount will be sufficient without doubt to meet all needful expenses, and its future only depends upon its ability to meet an evident want of our New-Church children and parents.

Much additional labor has thus devolved upon Miss Sawyer and Mr. Oakman, who have served us through the year with cheerful efficiency, and are likely to continue with us as heretofore.

Some increase is noticed in the number of visitors to the rooms, and in the use of the library; which latter would have been much larger but for the month's disturbance, consequent upon our removal. The following statistics for the year are presented.

Number of visitors — regular	5,323
" " — casual	6,253
Total number of visitors	11,576
Use of Reference Library by	1,403
Names on Library Ledger, 1,553, an increase of .	253
Books loaned (Swedenborg), 412, an increase of .	30
" " (collateral), 943, a decrease of .	58
Vols. in Reference Library, 721, an increase of .	2
Vols. in Circulating Library, 771, an increase of .	2

During the year measures have been taken to inform the public of our new rooms, and their uses; and to advertise New-Church works; and a trade list of books, with their prices, has been printed for circulation. The sale of books, however, has decreased and there is no profit arising from the business. The reason for this is not manifest, inasmuch as no considerable sales are made in this city by any other booksellers.

Whole amount of sales during year . .	$438 77
Apparent profit	36 29

In spite of this small pecuniary profit, which does not pay for the clerical labor involved, the use seems an important one, and must be continued.

The thanks of the Union are due to Mr. Theodore M. Clark, for efficient services in planning and overseeing extensive improvements in our building, for which he will secure no other compensation.

The whole amount subscribed to the Fund for Aged Ministers, in 1878 and 1879, was $469 10

of which there was paid in to Treasurer, $463.10

there has been paid to Rev. J. P. Perry, by order of the Missionary Board in 1878 and 1879 . . . . . 240.00

Leaving a balance of ——— 223 10

The whole property held by the Union is as follows:

Jenkins' Fund	$35,296 93
" Scituate Fund . . .	950 00
Aged Ministers' Fund	223 10
Tract Fund	194 90
Library Fund	877 74
Cash on hand over liabilities . . .	200 00
Value of Library and Furniture . .	3,000 00
Books for Sale	880 00
Total	$41,627 67

In conclusion, the prospects of the Union for useful work were never more promising; and with the increasing prosperity of the general community, we may hope not only to be able to do with more active zeal the work already in our hands, but to see a constantly extending field for labor, as our desires and the means for fulfilment expand together.

F. A. Dewson, *President.*

Boston, March 30, 1880.

Name of Society.	Pastor, Minister, or Leader.	Number of Members.	Average attendance at Holy Supper.	Average attendance at Worship.	Baptisms.	Confirmations.	Added to Membership.	Deaths and Removals.	S. S. Teachers.	S. S. Scholars.
Abington	D. V. Bowen, Minister	84	40	80	4	2	2	2	6	38
Boston	James Reed, Pastor	624	291	400	28	13	27	15	27	164
Boston Highlands	Abiel Silver, Minister	111	75	100	4	6	6	2	8	90
Bridgewater	T. F. Wright, Pastor	72	61	175	4	1	2	3	12	140
Brockton	H. E. Goddard, Pastor	82	60	225	4	2	5	—	9	100
Brookline	W. Goddard, Jr., Pastor	41	38	60	6	1	2	2	6	51
Contoocook	—	—	—	—	—	—	—	—	—	—
East Bridgewater	T. O. Paine, Pastor	61	37	95	2	6	6	5	13	75
Fall River	John Westall, Pastor	28	20	50	5	—	1	1	7	35
Foxboro' and Mansfield	S. P. Hodges, Leader	19	—	15	—	—	—	—	—	12
Lancaster	R. Ward, Minister	20	—	10	2	—	1	—	—	—
Lowell	—	—	—	—	—	—	—	—	—	—
Newton	John Worcester, Pastor	68	59	80	3	1	8	1	6	42
Pawtucket	Francis Pratt, Leader	20	15	30	—	—	—	5	4	25
Providence	C. Hardon, Minister	65	60	103	9	3	—	9	8	90
Salem	W. B. Hayden, Minister	36	27	60	2	—	1	—	5	58
Springfield	Stephen Jepson, Minister	—	12	20	—	—	—	—	—	—
Taunton	—	—	—	—	—	—	—	—	—	—
Waltham	B. Worcester, Minister	24	38	75	—	—	1	2	8	56
West Bridgewater	—	—	—	—	—	—	—	—	—	—
Yarmouth	W. H. Mayhew, Pastor	34	21	75	—	—	—	—	5	36

TREASURER'S

DR. ALBERT CUSHMAN, *Treasurer, in account with*

1879.					
	To Cash Boston Society for use Rooms . 1878				250 00
	" " " Contributions "		103 00		
	" Boston Highlands "		37 59		
					140 50
April.	" Collection at Association . . .		107 00		
Oct.	" " " . .		80 51		
					187 51
	" Boston Society for use Rooms 1879				250 00
	" *Contribution from* —				
	" Boston Society		1,417 00		
	" Newtonville		400 00		
	" Brockton		105 00		
	" Bridgewater		100 00		
	" Yarmouth		74 25		
	" Boston Highlands . . .		9 34		
					2,105 59
	" *Collections by Mr. Pettee* —				
	" Lawrence		$60 00		
	" Lancaster		54 00		
	" Abington		30 00		
	" Providence		30 00		
	" Riverpoint		25 00		
	" Salem		21 00		
	" Pawtucket		20 00		
	" Boston		20 00		
	" Franklin		12 00		
	" Yarmouth		12 00		
	" Fall River		9 00		
	" Mansfield		5 00		
	" East Woburn		10 00		
	" Kingston		3 25		
					311 25
	" Income from Jenkins Fund .				1,167 18
					$4,412 03
1880.					
Mch. 29.	To Balance Cash on hand				$769 57

DR. NEW JERUSALEM MAGAZINE.

1880.			
Mch. 29.	To Cash Subscriptions received during year	558 25	
	" Balance due Treasurer	717 30	
			$1,275 55

DR. CHILDREN'S NEW-CHURCH MAGAZINE.

1880.			
Mch. 29.	To Cash Subscription received . . .		668 00
			$668 00
	To Balance Cash on hand		$435 88

REPORT.

the Massachusetts New-Church Union.

1879.				Cr.
Mch. 29.	By Balance due Treasurer			625 61
	" Cash paid Mr Pettee, Salary . . .	1,200 00		
	Expenses . .	216 03		
			1,416 03	
	" " Miss A. W. Sawyer, Salary .			425 00
	" " H. W. Oakman " .			425 00
	" " Rent, No. 2 Hamilton Place			255 25
	" " Printing Journal, April .	40 08		
	" " " " October .	20 13		
			60 21	
	" " Insurance, Books and Furniture			22 50
	" " Interest			22 96
	" " Expenses at Rooms . .			352 99
	" " Balance Booksale account .			36 91
	" " Cash on hand . . .			769 57
				$4,412 03

	New Jerusalem Magazine.		Cr.
1879.			
March.	By Balance due Treasurer	207 88	
	" Cash paid for printing twelve numbers .	968 49	
	" " " Malling " " .	74 18	
	" " " Editorial Services . .	25 00	
			$1.275 55
1880.			
Mch. 29.	Balance due Treasurer		$717 30

	Children's New-Church Magazine.		Cr.
1880.			
Mch. 29.	By Cash paid for Printing three numbers .	187 92	
	" " Mailing " .	29 40	
	" " Sundry Expenses, Circulars	14 80	
	By Balance Cash on hand	435 88	
			$668 00

Dr.	LIBRARY FUND.		
1879.			
March.	To Cash on hand	182 85	
	" Chicago Mortgage note	800 00	
			$982 85
	To Balance Cash on hand		$77 74

Dr.	TRACT FUND.	
1879.		
March.	To Cash on hand	209 00
		$209 00
	To Balance Cash on hsnd	$194 90

Dr.	AGED MINISTERS' FUND.		
1879.			
March.	To Balance Cash on hand	53 00	
	" Contributions received	335 10	
			$388 10
	To Balance Cash on hand		$223 10

Dr.	SCITUATE SOCIETY FUND.	
1879.		
March.	To Cash on hand	975 00
		$975 00
	To Balance on hand	$950 00

Dr.	JENKINS FUND.		
Mch. 29.	To Balance on hand	496 93	
	To Cash received for rents	3,571 10	
	" Interest on Litchfield note . .	140 00	
	" on acct. principal " . .	50 00	
	" Return premium and rent land .	37 00	
			$4,295 03
	To Balance Cash on hand		$546 93

Examined and approved,

JOHN A. THOMPSON,
F. A. DEWSON, } *Auditors.*

LIBRARY FUND. CR.

1879.				
March.	By Cash paid H. P. Chandler, Tax and Expense on Chicago property		97 11	
	" for Books supplied Library		8 00	
	" Mortgage note		800 00	
1880.				
Mch. 29.	" Balance on hand		77 74	
				$982 85

TRACT FUND. CR.

1880.			
March.	By Cash paid for Tracts distributed	14 10	
	" Balance Cash on hand	194 90	
			$209 00

AGED MINISTERS' FUND. CR.

1880.			
Mch. 24.	By Cash paid Rev. J. P. Perry	165 00	
	" Balance on hand	223 10	
			$388 10

SCITUATE SOCIETY FUND. CR.

1879.			
March.	By Cash paid Mrs. Merritt for Sabbath School	25 00	
	" in Charlestown Savings Bank	700 00	
1880.			
March.	By Balance Cash on hand	250 00	
			$975 00

JENKINS FUND. CR.

Mch. 29.	By Cash paid sundry repairs	73 54	
	" " recording mortgage	1 00	
	" " improvements	1,113 90	
	" " interest on mortgage	900 00	
	" " City of Boston Tax	456 48	
	" " Water	36 00	
	" " Income credited Union general account	1.167 18	
1880.			
March.	Balance Cash on hand	546 93	
			$4,295 03

ALBERT CUSHMAN, *Treasurer.*

BOSTON, March 29, 1880.

CONSTITUTION AND BY-LAWS

OF THE

MASSACHUSETTS ASSOCIATION.

CONSTITUTION.

1. This Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM CHURCH.

2. The Societies comprising it are the Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Contoocook, East Bridgewater, Fall River, Foxboro' and Mansfield, Lancaster, Lowell, Newton, Pawtucket, Providence, Salem, Springfield, Taunton, Waltham, West Bridgewater and Yarmouth Societies, and any other regularly instituted Societies that may be admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the Pastors and Ministers of the Associated Societies, and any other Ministers regularly ordained according to the rules of the General Convention of the New Church in the United States of America who reside within the limits of the Association, and perform ministerial duties which are reported to the Association for its cognizance and approval.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The officers of the Association shall be a Presiding Minister and a Secretary, together with a Committee of Ministers, an Executive Committee, and a Committee on the Religious Education of Children and Youth.

8. The Presiding Minister shall be an Ordaining Minister, or a Minister of the second grade, according to the Constitution of the General Convention of the New Church in the United States of America, and shall hold his office by a tenure similar to that of the Pastor of a Society. He shall have the authority to call a special meeting of the Association, to alter the time and place of holding any meeting, and to convene the Committee of Ministers, or the Executive Committee, at his discretion; and the Secretary shall give notice of the same at his direction.

9. The Committee of Ministers shall consist of all the Ministers of the Association, and their duty shall be to watch over and promote the ecclesiastical and clerical interests of the Association.

10. The Executive Committee shall consist of the Committee of Ministers and of one lay member from each Society with an additional member for every one hundred members of a Society, which lay members of the Committee shall be elected annually. It shall act, in conjunction with the Presiding Minister, on all matters relating to the licensing of preachers, the ordination of Pastors and Missionaries, or Ministers of the first grade, and the institution of Societies. And it shall be the duty of this Executive Committee to act in behalf of the Association, and to have a general superintendence of its affairs in the interim of its meetings; to prepare business for the action of the Association, and to recommend measures for its adoption whenever they shall think best to do so; to hold meetings for these purposes, by previous appointment, at the call of the Presiding Minister, or at the call of any five members of the Committee; to confer with the Standing Committee of the Massachusetts New-Church Union whenever it may become necessary; to keep a record of all their doings, for the use of the Association; and to report what they have done, so far as it may be of interest to the general body, at the meetings of the Association. Seven members shall constitute a quorum for the transaction of business.

11. The Presiding Minister, and four other persons to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

12. The Committee on the Religious Education of Children and Youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth.

13. Each of these Committees shall be organized with a Chairman and Secretary; and of the Committee of Ministers and the Executive Committee the Presiding Minister shall be the Chairman; and each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association. A majority of members shall constitute a quorum of Committees unless otherwise ordered by the Association.

BY-LAWS.

1. The Presiding Minister shall call the Association to order when the hour of the meeting has come.

2. The certificates of delegation shall be delivered to the Secretary by the delegates when they come into the place of meeting.

3. A sufficient number of pews shall be set apart by the Society with whom the Association meets, for the accommodation of all the ministers and delegates.

4. The Secretary shall, before each meeting of the Association, enter into a book of Orders of the Day all the matters which have come over from former Associations, in the order in which they stand on the former records. The elections of the elective officers shall stand at the head of the Orders of the Day for the meeting in October.

5. The President shall, when the meeting has come to order, proceed to call for the Reports of Societies.

6. As the Reports are read, the Secretary will note, upon the Book of Orders of the Day, the subjects suggested for consideration in the reports, in the order in which they are read.

7. The Secretary shall then call the Roll of Delegates.

8. The Secretary shall then read the Journal of the previous meeting.

9. The Secretary shall then read the Orders of the Day.

10. The Orders of the Day shall then be taken up for consideration in the order in which they stand in the Book of Orders, unless a different order be directed by vote of the Association, and excepting the Report of the Massachusetts New-Church Union, which shall be read immediately before the recess for religious services, unless otherwise ordered.

11. All reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

12. When a report is made, the first question shall be on its reception; which shall discharge the Committee, unless it be subsequently recommitted to them.

13. When a report is received, the question shall be, to lay on the table, to recommit, to amend, to lay on the table and print, to accept, to accept and print; which motions shall have precedence in the order in which they are here arranged.

14. If resolutions are appended to a report, they shall be acted upon separately; and, if adopted, they shall appear on the Journal.

15. All Committees shall be appointed by the Chair, unless otherwise ordered.

16. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

17. If any meeting hold more than one session, the roll shall be called when it comes together after adjournment.

18. The Journal of the preceding session shall then be read, and the business in which the meeting was engaged shall have precedence.

19. At the close of each meeting, the Journal of the last session shall be read.

20. The public worship at the meetings of the Association shall take place at 12 o'clock M., unless otherwise ordered; and immediately after the religious service a collection shall be taken up for the benefit of the Massachusetts New-Church Union.

21. The Journal of each meeting, together with such reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

22. Each Society shall report to the meeting of the Association next preceding the assembling of the General Convention its statistics for the year, together with such other information as ought to be laid before the Association.

23. The Societies of which this Association is composed shall designate the delegates to the General Convention, each Society selecting that number to which it is entitled by the Constitution of the Convention; and the delegates thus selected shall be the delegates of this Association, and shall be authorized to fill any vacancies which may exist in their number.

24. When the application of a society for admission into this Association is granted, suitable resolutions of welcome shall be prepared and entered upon the minutes; and if delegates from the Society be present, they shall be received by the Presiding Minister in a manner similar to that in which he would receive members into a society; and a copy of the resolutions shall be sent to the Society.

25. In case any question arises as to the respective duties or jurisdiction of the several bodies or committees of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final until annulled or modified by the Association or the Union.